

CHURCH DIVINITY SCHOOL
of the Pacific

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



**The Episcopal Church
and Evangelism**

CHURCH DIVINITY SCHOOL
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MEMORIAL SERVICE AT SEA

In the sick bay of the USS *Rendova*, Chaplain Harry E. Owings, Jr., USN, conducts a memorial service for the four men lost when a U.S. Air Force C-47 plane crashed on December 5, 1948, 500 miles off Johnson Island.

"Missionary Giving"

TO THE EDITOR: Your editorial on "Missionary Giving" [L. C., July 18th], showed a detailed knowledge of the purposes of the Presiding Bishop's Fund for World Relief, the methods by which it is allocated, and the basic spirit which prompted General Convention to authorize this fund. You are quite correct in citing the fact that Old Catholic and Eastern Orthodox Churches in several countries of Europe are beneficiaries of the fund.

A new and detailed listing of the needs of these Churches has just been received from the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, and will be the basis on which future allocations will be made by the Episcopal Church and the other Churches cooperating through Church World Service. The needs of the Evangelical and Reformed Churches in Europe were likewise listed, and we know that many of our people also wish to have assistance go to these Churches. The assistance to all the Churches in Europe is for relief and reconstruction of Church life.

My chief purpose in writing this letter is to correct a somewhat erroneous impression which you and most of the rest of us have about the ultimate beneficiaries of some of our funds, especially that portion which goes to Asia. The facts are that the

missionary outposts of the Episcopal and other Churches of the Anglican Communion in Asia are beneficiaries of the funds through Church World Service. Millions of pounds of food, clothing, and medical supplies have been shipped to and distributed by the Christian Churches in Asia, among them our own missionaries and those of the Anglican Church. These shipments of relief supplies have used a large share of CWS relief funds. Bishops and priests of our own Church and of the Church of England are members of the National Christian Councils which supervise the distribution of these supplies in such countries as the Philippines, China, Japan, India, Korea, and elsewhere. In addition to this general material and medical aid, as organized through Church World Service, the Presiding Bishop's Fund for World Relief has made specific designations for emergency assistance to such agencies of our own Church as St. Theodore's Hospital, the Philippines; St. James' Hospital, Anking; the medical institutions of Shanghai; St. Luke's Hospital, Manila; to the diocese of Dornakal in India; for additional food to Church workers of the Japanese Episcopal Church; and the medical missionary project in the Upi Valley, the Philippines; and to Bishop Stewart in Jerusalem. In other words, the program of the Presiding Bishop's Fund for World Relief is that of providing for

the relief needs of the victims of war wherever they may be and of doing this in the name of Christ and through His Church. In some countries and places of Europe and Asia, in order to supply this relief, we must use the resources of the Christian Churches already there and ministering to the people. Not always can the Church be the Episcopal Church, but as you point out, in many countries and places in Europe, the agency will be an Eastern Orthodox or Old Catholic Church and in Asia in many cases the agency is a missionary station of our own Church or of some other branch of the Anglican Communion.

(Rev.) ALMON R. PEPPER
New York

Diocesan Mission

TO THE EDITOR: May I express my personal appreciation of the excellent report of the Diocesan Mission conducted by Canon Bryan Green in the diocese of New York. The mission made an impression on thousands of people and on the life of the entire diocese.

It is good to see that one of the church papers had as keen an appreciation of its value as the secular magazine, *Time*, which also did a fine bit of interpretative reporting.

(Rev.) LELAND B. HENRY.
New York.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

The London Church Times uses and teaches the practice of reserving the title "Father" only for priests who are members of a monastic order. Your weekly does not follow this though in most matters you seem to regard the Church Times as having great authority. What is the correct usage?

There is no correct usage in the sense of one directed by authority or sanctioned by the universal practice of Catholic Christians. In America, Catholics call all priests "Father," just as do the members of the Orthodox Eastern Churches. Roman Catholics in Ireland likewise call all priests, "Father." The usage advised by the *Church Times* is that followed in most Roman Catholic countries and grows out of the fact that "Mister" is in those languages a title of respect, used only for the gentry. The strictly correct English usage, (which has disappeared in actual practice) is to call the Rev. John Smith, if a secular priest, Sir John; if he is a Religious, to call him Father Smith. The important thing is to speak of the man in a manner that shows that you recognize the Anglican priest as a Catholic priest in every sense in which any other priest in the world is such. It is absurd to refuse the title which of all possible words best combines affection and respect, to the man who is the actual Father of your

Soul but give it to a priest to whom you would not turn for sacraments, counsel, or even alms.

• *I read in The Parson's Handbook that the rubric of the English Prayer Book directs the wedding fee be placed on the book with the ring, and "the delivery of it is a ceremonial act unlawful to omit." Has this rubric been deleted in a subsequent revision? May the fee be placed in an alms box instead of being given to the priest?*

The rubric requiring the wedding fee to be placed on the book along with the ring still stands in the English and Canadian Prayer Books. It has been taken out of the American and Scottish. I do not know about the Canadian practice but in England this portion of the rubric has long ago ceased to be observed. There is no required fee for marriages. It is purely a gift. The priest must be as contented with "thank you" as he would be with \$1,000. The placing of a sum of money in an alms box instead of giving it to the priest, carries with it the suggestion that you regard the clergy as grasping individuals from whom you must protect yourself and your gifts. You should at least show sufficient confidence in him to hand him the money, saying, "This is an offering for the Church, in gratitude, for what you have done for me." I cannot, however, see why some persons are so hostile to fees in connection with the more personal ministrations of the Church. A priest who marries a couple has had to take out of his regular routine, time for three personal instructions, each of which, if the couple are interested and ask questions, may take a whole evening. He has given another evening for a rehearsal and then the morning before an afternoon wedding is almost useless for routine work on account of the many interruptions received from the florist and other subsidiaries to the central ceremony. This is all definitely extra work as any priest will tell you, because his whole time is filled up every day by regular parochial routine.

Perhaps the fee is, at least in some person's minds, a recognition of this, but it really should be called a gift and not a fee for it is not something to which the priest has a right as is implied by the English and Canadian rubrics.



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BOOKS



The Rev. CARROLL E. SIMCOX, Editor

Worship and Social Action

WORSHIP AND LIFE: *The Building of the New Community.* By Wallace E. Conkling. New York: Morehouse-Gorham, 1948. Pp. 109. \$1.50.

To the growing list of books inspired by the liturgical movement the Bishop of Chicago has added a slender volume whose value is far out of proportion to its size. He writes about the true nature of worship and its moral demands, the significance of the Eucharist for social reconstruction, the necessary but not always pleasant labor of intercession. He says very little about these things that has not been said already—and, if not better, at least with more extensive development—but he has made them available to a much larger and important audience. This is due partly to the brevity of his statement, partly to a style which is always lucid and deeply, almost intimately, personal.

It is probably inevitable that in so small a book on so large a subject the reader should occasionally feel frustrated by the author's reticence. Why, for example, is there no reference in his discussion of repentance to the corporate implications of private absolution? There are also minor defects of a theological kind. The Bishop's evident attention to *The Shape of the Liturgy* should have warned him of the possibility of a Pelegrin emphasis on the offering of "ourselves, our souls, and bodies," an emphasis which affects also his chapter on intercession. Then, too, the essential note of corporateness, while present, is not consistently held.

For all that, this book is a solid and unique contribution. The parish priest

will think of a dozen uses for it. It is just the thing to give to the more thoughtful sort of new communicant, or to the vestryman who honestly wonders why so much is made of Holy Communion.

It should also be of great help in planning a significant observance of the Prayer Book quadricentennial. Much of our praise of the Book of Common Prayer is obscurantist if not idolatrous. It is not the Book itself which matters but the living liturgy enshrined in it, and the life in God and of God in us which that liturgy embodies. A careful reading of *Worship and Life* should put the emphasis where it belongs.

ERNEST J. MASON.

Boehme Translated

THE WAY TO CHRIST. By Jacob Boehme. In a New Translation by John Joseph Stoudt. With a Foreword by Rufus M. Jones. New York: Harper & Brothers, 1947. Pp. 254. \$3.

Even though one may regard as unfair John Wesley's opinion of Boehme's works, that they are "sublime nonsense, imitable bombast, fustian not to be paralleled," still they are difficult, and for most of us unprofitable reading. However, all students of mystical theology and the few, but distinguished, admirers of the writings of the strange, self-taught shoemaker of Görlitz, will welcome this new translation of these seven tracts.

W. F. WHITMAN.

The Interior Life

BEHIND THAT WALL. By E. Allison Peers. New York: Morehouse-Gorham, 1948. Pp. 181. \$2.50.

Here is a delightful little book of 14 essays, each presenting an "Introduction" to the great books on the interior life, the life of devotion. It is one all Christians unfamiliar with the mystics will want to read and one that can be placed on everyone's book list as an appropriate and charming gift for young and old.

Here the writings of those who lived "Behind That Wall" are unfolded just enough to whet the reader's appetite and stimulate him to further reading in the books themselves. There is St. Augustine's *City of God*, St. Peter of Alcantara's *Golden Treatise of Mental Prayer* down the ages to the poems of Thomas Traherne. In each case the life of the author, where known, has been excellent-

ly briefed. At the end of each chapter is a selected bibliography giving the best current editions of the work in question as well as biographers on the author. Despite the clichés which might have been eliminated by more careful editing the book is interestingly and simply written.

E. Allison Peers, a member of the faculty of the University of Liverpool, is widely known as the author of *Studies on the Spanish Mystics* and popular works on the lives of St. Theresa, St. John of the Cross, and Ramon Lull.

CHARLES U. HARRIS.

Biography of a Fox

VULPES THE RED FOX. By John and Jean George. Illustrated by Jean George. New York. E. P. Dutton & Co. 1948. Pp. 184.

For a review of *Vulpes*, I turned to my assistant reviewer and asked her to write her opinion of it. I can do no better than to give it as she wrote it:

"From the beginning *Vulpes* was swift of foot and cunning of mind. In other words, the pick of the litter.

"As he grew older his coat became thick and luxurious, a feature which made every hunter and trapper go out to get him.

"*Vulpes*' one great pride was to lead the hounds and hunter on a wild chase, only to return home foot-sore and weary without the fox.

"In due time he chose a mate, the lovely *Fulva*, who had just as much spirit as he. He then became the father of nine.

"This true to life fox story was written by George and Jean George, with lovely illustrations by Jean George. Anyone over 12 will enjoy this delightful story.

"ZAILA G. SPINNER."

And she should know—she just passed her 12th birthday.

R. J. SPINNER.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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THIRD SUNDAY AFTER THE EPIPHANY

GENERAL

LAYMEN

Provincial Leaders Meet at Seabury House

The meeting of provincial leaders of the Presiding Bishop's Committee on Laymen's Work met January 7th to 9th at Seabury House, with Harvey S. Firestone, Jr., chairman, presiding. The program was planned by the Rev. Arnold M. Lewis, executive director of the committee.

The year 1948 was a banner year for laymen's work, Mr. Lewis reported. He stated that there are now 78 diocesan chairmen, 62 dioceses had provincial conferences, 40 annual conferences were held, and there are 3,279 keymen. Mr. Lewis stressed the need for strong leadership and the absolute necessity of getting the laymen's program to the level of the parish.

The group heard the resignation of the Rev. Frederick A. McDonald, associate director of the committee, who leaves shortly to become rector of St. Clement's parish in Honolulu. Regrets were expressed and Mr. McDonald was presented with a handsome Prayer Book and Hymnal.

Lewis B. Franklin addressed the group, saying that he spoke with a new freedom, this being one of the first speeches he made since his retirement as treasurer of the National Council. He told of his home parish, St. George's, Flushing, (N. Y.), which was founded in 1702 and supported by the S.P.G. for 150 years. Now it is trying to repay S.P.G.'s bounty by supporting the Church's missionary program fully. He pointed out the necessity for active, progressive missionary effort in all fields, believing that this is a day of opportunity, not one of disappointment and disillusionment. Even in China, Dr. Franklin quoted an American admiral who said, "The American missionary movement is more important in China today than aid to Chiang Kai-shek."

The Presiding Bishop told of some of the weightier problems facing the Church at this time. He sees in the growth of the laymen's movement a tremendous promise for the future. He told of encouraging factors which he is encountering among them, "the best group of theological students in my 40 years of



PROVINCIAL LEADERS' CONFERENCE: Front row (left to right), Rev. Arnold M. Lewis, executive secretary; Harvey S. Firestone, chairman; Bishop Sherrill, Rev. Frederick A. McDonald, associate director; second row (left to right), Thomas P. Rabbage; W. Ted Gannaway, Harold W. Whinfield; Mark Van De Water; Harrison Fiddesof; Robert S. Bloomer; back row (left to right), Hon. Oscar W. Ehrhorn; John Merrifield; William H. Bulkeley; Maurice E. Bennett; Samuel S. Schmidt; Spencer Ervin; W. Dexter Wilson.

ministry." Reinforcements are on the way, the Bishop said, to afford relief of the clergy shortage, by a very superior group of young men. He commended the staff at Church Missions House, and spoke highly of the missionary bishops. He noted that Presiding Bishop Yashiro of the Japanese Church has written 19 books since the outbreak of the war. Bishop Yashiro visited Hiroshima recently and spoke to 1,500 people. There the mayor offered him a plot of land in the center of the city, to be used as a social service center. Bishop Sherrill spoke of the other bishops overseas, and commended highly the bishops of the domestic districts. He urged larger giving for the Church's program, and the building up of endowment, which he said, is much smaller than endowments of various educational institutions. "The Church is equally deserving."

Bishop Sherrill urged further support of the national radio program.

Maurice E. Bennett, diocesan chairman in Southern Virginia, told of plans and programs for laymen's work in that diocese. One of the important activities was taking charge of the Every Member Canvass. The former chairman had been made a bishop and two of his successors had accepted calls to other dioceses. The laymen set up area meetings, gave them wide publicity, used graphic methods of presenting needs and opportunities, and informed and impressed so many people that the Canvass was eminently successful.

A report from the Fifth Province, presented by Harold W. Whinfield, showed that in that province there are 389 keymen, there were 342 Advent Corporate Communion held, 11 lay conferences, with total attendance of 1,219.

From the Eighth Province, John C. F. Merrifield, provincial chairman, reported activity in most of the dioceses of the province. One unique project is the sup-

port of the Church Divinity School of the Pacific at Berkeley, Calif. This is the only divinity school west of the Mississippi, and with rapid population growth in the West, there is greater need than ever before for the school to develop and turn out able men. The Province of the Pacific proposes to support the work of the school as its one united project in 1949. The laymen of the Eighth Province intend to cooperate actively in the General Convention at San Francisco. A special program for laymen is planned during the Convention, including a committee meeting on Friday, September 30th, a luncheon and further meeting on October 1st, with presentation of the new program, and report of provincial meetings. There will be a supper for committee members and diocesan chairmen and their wives; a service for men Sunday afternoon, a supper meeting of the new Presiding Bishop's Committee, and other projects not yet ready for announcement.

The Province of Sewanee, W. Ted Gannaway, chairman, reported nine "Know Your Church" schools in operation in Alabama, four schools of religion in Atlanta, four in Florida, three in Georgia. Other activities included production of news letters, participation in the Advent Communion and Gift, work for evangelism, diocesan teaching missions, laymen's conferences, luncheon clubs, sponsorship of laymen's Lenten Services, lay visitations, installation of books of remembrance, and considerable organization where laymen's work had not been stressed.

In addition to speakers named previously, the conference was attended by the following: Samuel S. Schmidt, Spencer Ervin, Robert S. Bloomer, William H. Bulkeley, W. Dexter Wilson, Harrison Fiddesof, Mark Van de Water, and Russell E. Dill.

ORTHODOX

"Sacred Cow" to Carry Ecumenical Patriarch

Ecumenical Patriarch-elect Athenagoras I, formerly Greek Orthodox Archbishop of New York, is expected to arrive in Istanbul on January 20th for his enthronement. The enthronement will take place the following day in the Patriarchal Church, in the presence of the metropolitans who make up the Holy Synod, and numerous State and civic leaders.

The patriarch-elect will fly to Istanbul from New York on January 17th. He will make the trip in the "Sacred Cow," the plane formerly used by Presidents Roosevelt and Truman and later assigned to General Marshall.

The leading role in the enthronement

rites has been assigned to Metropolitan Thomas of Chalcedon, who will turn over to Athenagoras the ecumenical sceptre. Archimandrite Yakovos Stefanidis, secretary of the Holy Synod, will read the official election announcement.

Invitations to the ceremony have been extended to members of the diplomatic corps in Istanbul, especially those from the Orthodox countries. Traditionally, a new patriarch is escorted into the Patriarchal Church by the ambassadors and consuls of Greece and Russia, but it is not known whether the Soviet government will claim the privilege in the case of Athenagoras. [RNS]

RELIEF

Fred W. Ramsey Heads Church World Service

Fred W. Ramsey, Cleveland, Ohio, former manufacturer and one-time general secretary of the National Council and International Committee of the YMCA, has been named administrative head of Church World Service, coordinating agency of American non-Roman and Orthodox churches for overseas relief and reconstruction.

He succeeds the Rev. Canon Almon R. Pepper, who has been on leave of absence the past five months and now is executive secretary of the Department of Christian Social Relations of the National Council.

Mr. Ramsey will assume his new post in New York immediately.

PHILIPPINES

St. Andrew's Graduates Ordained to Diaconate

The first graduates of the new St. Andrew's Seminary in Manila to be ordained to the diaconate were Mr. Benito Cabanban and Mr. Pablo Moiket, who became deacons on October 10th at the Mission of St. Francis of Assisi, Upi, Cotabato. A congregation of 350 persons—Ilocanos, Tirurays, Visayans, and Igorots—gathered for the service, conducted by Bishop Binsted of the Philippines.

The candidates were presented by the Rev. Leo G. McAfee, founder of the Mission of St. Francis of Assisi, who assisted both men in their training when they were not in school. The Rev. Mr. Moiket was also particularly assisted in his training by the Rev. Sydney Waddington of the Church of the Resurrection, Baguio.

The Rev. Mr. Cabanban is 37 years old, married, and the father of four children. When the mission began in Upi in 1927, he was among the early supporters. He first started working in the mission as a laborer in 1932 while going

to school. He has studied at the Upi Agricultural High School and St. Andrew's Training School in Sagada, entering St. Andrew's Seminary in 1947.

The Rev. Mr. Moiket began work as a catechist in the mission in 1932, studying at St. Andrew's Training School in Sagada for a number of years, and entering seminary in 1947. He is married and has two children.

The Rev. Mr. Cabanban will be in charge of the Ilocano work in Upi; and the Rev. Mr. Moiket will work among his own people, the Tiruray, in the outstations of Upi.

ARMED FORCES

"No Limitation on Religious Life"

Service in the armed forces will involve no limitation on religious life; if anything, greater opportunity and encouragement will be offered for the application of religious principles. Such assurance was given recently to newly enlisted or drafted young men in statements issued by the Army and Navy and forwarded to the Army and Navy Division of the National Council.

Secretary of the Army Kenneth C. Royall has said, "The Department of the Army considers religion and attendance at Church services an important part in the life of the soldier."

The Army bulletin points out also that the moral sanctions found in the Bible are reflected in democracy.

"Some of the roots run back to Roman law and Greek philosophy," states the bulletin, "but they have drawn their vigor from the Church and the Synagogue."

A definite attempt will be made to heighten sense of responsibility among military personnel, impressing upon the individual that he is a creature of God and responsible and accountable to the Creator for his behavior. It is believed that the future will see the chaplain serving increasingly in the role of educator, as a specialist in citizenship and morale.

PRESBYTERIANS

Men's Council Headquarters Established in New York

Establishment in New York of national headquarters for the new National Council of Presbyterian Men has been announced by the Presbyterian Church in the U.S.A.

More than 1,000 delegates and visitors are expected to attend the first national meeting of that Council, which will be held in Chicago, February 11th to 13th. The meeting will attempt to enlist Presbyterian laymen in the task of bringing

the influence of Christ to bear on the family, consecrate and educate laymen in the significance of Protestantism in its relation to human freedom, and put Presbyterian laymen behind the cause of Christian missions.

One project to be submitted to the meeting calls for the enrolment of a layman in each community to serve as a religious radio expediter. This layman will be asked to get acquainted with the manager of the local radio station and inform him of radio transcriptions endorsed by the Church and the Protestant Radio Commission.

The layman will also be asked to encourage the writing of appreciative letters to radio stations, and, where necessary, to get together groups of individuals in order to bring pressure to bear on any station which is not fulfilling its community responsibilities. [RNS]

EVANGELICALS

Service Commemorates Prayer Book Anniversary

A Southeastern conference of the Episcopal Evangelical Fellowship was scheduled to be held January 18th and 19th at All Saints' Church, Atlanta. The conference was to open with a service at St. Luke's Church, commemorating the 400th anniversary of the Book of Common Prayer. Bishop Hines, Bishop Coadjutor of Texas, was scheduled to preach.

Papers to be read before the conference included those on the Marriage Canon, read by Bishop Walker of Atlanta and the Rev. William H. Marmion; Church Unity, by the Rev. Dr. F. Bland Tucker and the Rev. Dr. Clifford L. Stanley; the Ministry, the Very Rev. Dr. Robert F. Gibson, dean of the School of Theology, Sewanee, and Suffragan Bishop-Elect of Virginia, and by the Hon. William C. Turpin, chancellor of the diocese of Atlanta.

The Rev. Gardiner M. Day was to be the principal speaker at the closing dinner.

LUTHERANS

Representatives of Eight Churches Favor Organic Union

A movement toward organic unity among Lutheran Church bodies took a significant stride forward as the result of action taken at a meeting of Church leaders held in Minneapolis early in January—a meeting generally described as "epoch-making in American Lutheranism."

Thirty-four representatives of the eight member bodies of the National

Lutheran Council gave unanimous endorsement to organic union and approved appointment of a 15-member committee to prepare a structural plan for a united Lutheran organization.

Delegates to the meeting, called by Dr. P. O. Bersell, president of the Augustana Lutheran Church, represented the 4,000,000 baptized members of the eight NLC bodies.

The new unity committee was instructed to report to a meeting of the eight Churches to be held in Chicago next September. The plan drafted at the Chicago conference will be submitted to the eight bodies at their respective conventions.

Exactly what type of organization the Churches should form was not agreed upon. Delegates, however, expressed the opinion that it may be a federation and possibly go beyond, approaching organic union.

Dr. E. E. Ryden, Moline, Ill., an Augustana Church delegate, said that if a federation is organized it undoubtedly will possess considerable authority.

Churches represented included the American, United, Augustana, United Evangelical, Evangelical, and Danish Lutheran Churches; the Finnish Suomi Synod; and the Lutheran Free Church. [RNS]

ACU

Outlines of Sermons on Prayer Book Available

To encourage parish participation in the observance of the 400th anniversary of the Prayer Book, the American Church Union is making available to all interested persons a prepared outline for a series of sermons on the subject. The address of the ACU is 1215 Massachusetts Ave., N. W., Washington 5, D. C.

The outline covers the Sundays from January 2d to June 5th of 1949, with the omission of Palm Sunday, Easter, and Low Sunday, and may be used in full or in part.

Topics outlined include such subjects as The Rationale of Liturgical Worship, The Aim of Anglican Prayer Book Worship, and Prayer Book Disciplines. Other parts of the series outline the meaning and benefits of the Sacraments, and the obligations of those who receive them.

ARCHITECTURE

Commission Meets

The Commission of the Church on Architecture and Allied Arts held a luncheon meeting recently at the National Arts Club in New York.

Under the chairmanship of Bishop Oldham of Albany, the members in at-

tendance, the Rev. Canon Edward N. West, the Rev. Alan H. Tongue, Miss Marion Hendrie, Major George M. Chandler, and Messrs. Matthews Brown, Merritt F. Farren, and Waldron Faulkner, discussed how the Commission can best serve the Church.

It was felt that the Commission could not undertake the type of service rendered by the Interdenominational Bureau of Church Architecture with its numerous publications, but rather that the Commission should be a clearing house for information of interest to clergy, building committees, and church architects. A committee was appointed to prepare a questionnaire and survey on such subjects.

Bishop Oldham also appointed a committee, consisting of the Rev. Mr. Tongue, Miss Hendrie, and Mr. Philip H. Frohman, to render assistance in planning the General Convention exhibit of Church architecture, arts, and crafts.

CANADA

Seminary Offers Automotive Course

Car trouble on the Canadian prairies holds no fears for the present class of St. Chad's Theological college in Regina, Sask.

For the past two months, the students have been engaged in the first automotive course ever given by a seminary in Canada. The eight students, ranging in age from 19 to 37, spent two evenings a week at Balfour Technical school in Regina learning what makes a car engine tick.

Purpose of the course is to enable priests trained at St. Chad's to carry out their duties in the Qu'Appelle Diocese, a vast area extending from the international border on the south to Watrous, about 150 miles north of the boundary, and stretching east and west from the Manitoba border to Medicine Hat, Alberta.

The size of the diocese not only makes a car necessary but also demands a knowledge of the car's workings, for service stations are few and far between on the lonely prairie. [RNS]

RADIO

Methodists Experimenting with Television for Evangelism

The Methodist Church is considering the use of television in its program of evangelism, an official of the Church's General Board of Evangelism has announced.

Dr. Harry L. Williams of Nashville, Tenn., the board's director of public evangelism, said experiments are under

way in the television field. He said he expects the Church's efforts to be directed primarily toward filmed programs.

One such sound-film picture, produced for general showings, has been adapted for televising, he said. [RNS]

THE BIBLE

Scholars Discover

Ancient Hebrew Manuscripts

Ancient Hebrew manuscripts found in Palestine last February—including the complete text of the Book of Isaiah from the Old Testament—were described as "one of the most significant manuscript discoveries of this generation" at a joint session of the National Association of Biblical Instructors, the Society of Biblical Literature, and the American Schools for Oriental Research, which held simultaneous annual meetings at Union Theological Seminary.

Prof. Millar Burrows of Yale University and Dr. John C. Trever of the International Council of Religious Education presented papers that disclosed details establishing the authenticity of the material.

In addition to the manuscript of Isaiah, whose origin is dated about the first century B.C., other unpublished Hebrew manuscripts brought to light included a commentary on the Book of Habakkuk and a manual of discipline of a small sect or monastic order, possibly the Essenes. [RNS]

INTERCHURCH

Feast of Lights Service

Held With Orthodox

The traditional annual Feast of Lights service participated in jointly by the Church of the Holy Communion and the Holy Trinity Hellenic Orthodox Church, Charleston, S. C., was held at 6 PM on January 9th. Participating clergy were the Rev. W. L. Hargrave and the Rev. Nicholas Travelas, who are in charge of the congregations, and the Rev. J. Q. Crumbly, assistant minister of the Holy Communion Church.

The service began with a Nativity tableau set up in the chancel, with parishioners representing the Christ Child, St. Mary, St. Joseph, and three shepherds. The Episcopal and Greek choirs, each with its own crucifer, marched up the aisle to two processional hymns.

The Epistle and Gospel were read in Greek and in English, with "Silent Night, Holy Night" sung as a gradual; the Eucharistic candles were lighted just before the reading of the Gospel. At this juncture "the Wise men" entered the church and proceeded toward the altar, singing alternately with the choirs, "We Three

Kings of Orient Are." After the lighting of the Christ candle from the Eucharistic candles, the Greek choir sang "Cherubikeon," and the host choir sang the offertory, "Adoramus."

The Nicene Creed was repeated in Greek; Fr. Travelas offered a prayer in

Greek; and Fr. Hargrave pronounced the benediction. The overhead lights were then extinguished; torch bearers brought light from the choir candles for lighting the many tapers; and choirs and congregation processed down the aisles, carrying lighted tapers.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

New Guinea Mission

Previously acknowledged	\$ 154.00
In loving memory of Mary Overton	
Snowden Treadwell	1,500.00
Anonymous	50.00
A Churchwoman	50.00
J. C. H. Pekin, Ill.	50.00
Mrs. G. P. Gardner	40.00
C. S. F. Lincoln	25.00
Mr. and Mrs. Clifford P. Morehouse	25.00
Miss Christine Morris	25.00
Ven. Harry J. Stretch	25.00
Rev. W. Freeman Whitman	25.00
St. Francis Church, San Francisco, Calif.	20.00
Edith Harman Brown	10.00
Communicant of St. Paul's Church,	
Washington, D. C.	10.00
Col. and Mrs. F. G. Munson	10.00
Mrs. W. D. Trueblood	10.00
A Friend	5.00
Ann W. Darrah	5.00
Joseph G. Hubbell	5.00
Rev. Arthur H. Judge	5.00
Mrs. Franklin Smith	2.00
	\$2,051.00

Middle East Relief

Previously acknowledged	\$ 637.50
Trinity Church, Wrentham, Mass.	11.00
Anonymous	10.00
Mrs. Fletcher B. Coffin	5.00
Mrs. A. M. Heron	5.00
	\$ 668.50

CARE for Old Catholics

Previously acknowledged	\$7,386.39
Episcopal Business Women's Guild,	
Kansas City, Mo.	10.00
Rev. Robert Ewell Roe	10.00
	\$7,406.39

Bishop Huang, Diocese of Kunming

Church of the Epiphany, Seattle, Wash.	\$ 300.00
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Russian Theological Seminary in Paris

Mrs. Alex H. Richardson	\$ 25.00
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Children in France

Anonymous	\$ 100.00
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Save the Children Federation

Previously acknowledged	\$5,175.98
Mrs. Charles W. Hodgdon	10.00
	\$5,185.98

Overseas Relief

Episcopal Business Women's Guild,	
Kansas City, Mo.	\$ 10.00

China Relief

Louise H. Ladd	\$ 10.00
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Japanese Brotherhood of St. Andrew

Previously acknowledged	\$ 380.00
Anonymous	10.00
	\$ 390.00

COLLEGE WORK

Churchmanship Conference

"The Episcopal Church has nothing which is unique," said the Rev. Shunji F. Nishi to 150 Episcopal students gathered at the Conference on 'Churchmanship.' This Conference, sponsored by the Student Christian Movement, was held in the Copley Square churches in Boston on the weekend of December 3-5, 1948, with almost 900 students present from all over New England.

"Everything in the Episcopal Church," Fr. Nishi continued, "is found somewhere else. The unique position of Anglicanism lies in the 'mediating' way, not one of compromise, but of pointing toward a true Catholicity of which Protestantism and Roman Catholicism are limiting extremes." The Rev. William Crittenden told of the many interdenominational activities in which the Episcopal Church is officially engaged and called on students to support local projects through membership in Christian Associations and extra-local activities through faithful participation in the life of one's parish.

Dr. Henry Pitt Van Dusen opened the conference with a keynote address on the task confronting the Church today and Dr. Horton spoke at the concluding service in Trinity Church, challenging the students to take full part in the life of the Church, whose main function, he said, was worship.

The Rev. John R. Wyatt, secretary for College Work in the First Province, Miss Mary E. McNulty, assistant secretary, and F. William Stringfellow, Bates College student and chairman of the United Student Christian Council, led the student discussions from which the following findings were gathered:

STUDENTS IN THE EPISCOPAL CHURCH AND INTERFAITH CO-OPERATION

SECTION I. The purpose of Christ's continuing life on earth is to convert you, to convert me, to redeem the place in which we live. The index for this growth—have we done even one thing today for God's sake alone?

It is God, in Christ, who is so reconciling the world unto Himself. Christ, not man, is the Saviour. The instrument for effecting this purpose is His Body—the Church. He calls out men who respond to Him into a corporate Body of which He is Head.

At the churchmanship conference held under the direction of the Student Chris-

tian Movement on December 3-5, 1948, in Boston, students met in order to discover what the whole church is and how it serves as Christ's Body. We see that done most effectively by bringing together what each denomination said was its unique part in witnessing to the whole truth, which is found in no single one of the denominations. The statement which follows is the result of the speeches and discussions of the 150 Episcopalians at the conference. To make this most valuable, it would be necessary to put side by side with it the positive affirmations of the other groups as it is planned in the February edition of the *New Englander*.

SECTION II. The Anglican Communion is that group of inter-related churches throughout the world in communion with each other under the informal headship of the Archbishop of Canterbury. It is part of the ancient Catholic Church with all the necessary elements of the true Church, but it is not the true Church. Anglicanism holds true Christianity to be neither exclusively Catholic nor exclusively Protestant, but a way of which these two are extremes, though not irreconcilable extremes. The Anglican position is not one of compromise but of a pointing toward what we believe to be a true Christianity, much as courage is the virtue of which rashness and cowardice are the limiting extremes. This "mediating way" sums up the unique position of Anglicanism. The effects of this position are seen throughout the practice of the Church and especially in the areas of liturgy, sacramentalism, and authority.

Liturgy and Sacramentalism. There is a certain order in the worship preserved by the Book of Common Prayer that provides a continuity with the past, rooting worship in the historical givenness of the Christian Faith. Its formulation in the Prayer Book is not by any one man but an expression of the life of the Church as a whole. It requires of worshippers participation by the whole person. Herein there is recognition of man as a complex of body and spirit, consciousness and unconscious, who must be doing things with things and finds in matter a vehicle of the Spirit. Hence in baptism, by water poured in His Name, by prayers of the congregation, and by faith, God grafts a new member into Christ's Body, a new instrument for His loving use. It requires of worshippers participation by the whole person, since it is not primarily a means of edifying an audience but a dramatic action for a corporate group of sinners whose bodies are broken and spent in mystical identification with the Lord on the Cross and restored by that Lord for His service. And this action takes place within the corporate group, for man cannot be complete except in relationship with others. This is liturgy, "the work of the people," in which the congregation is the Body responding to God's action and the priest is one of them, set apart to be a burning glass by whom God speaks to people and the worshippers-in-community express themselves to God.

Authority. Anglicanism holds in dynamic balance Scriptures, human reasons, and the tradition of the Church. We follow the living traditions which grow with the

Church. The Bible is a most holy part of this tradition. It is not the whole source of truth and yet nothing can be taught as necessary to salvation unless it can be proven from Scripture by use of human reason. The entire life of the Church is the norm for one's life within it and the formulations of theology come from this corporate experience in the Body of Christ.

Anglicanism leads the entire complex man to use his complete self in corporate as well as private worship of God, affirming both the priority of God's action and the necessity of the entire man's response and holds that authority resides within the Spirit filled organic life of the Church, hence not in a theological idea but in a living reality.

SECTION III. Because Anglicanism has this growing thrust toward its concept of a real synthesis, a true Catholicity of which all churches are limiting variations, it has officially committed itself both to coöperation in Christian action toward the redemption of the social and material order and to approaches to the organic reunion of Christendom. Hence it takes part in the World Council of Churches, the Federal Council of Churches, the United Student Christian Council, the Student Christian Movement, the Student Christian Youth Movement, and is seriously studying approaches to organic reunion with every group that has accepted its invitation to do so.

SECTION IV. The Episcopal student is not one of a peculiar species, but a member of this Church, who for four years is engaged in a specialized pursuit. As a Christian he is committed to taking full part in Christ's work of converting you and me and redeeming the world. He does this through the most effective medium, doing through membership in this Church only those things which that Church best can do and doing through coöperative groups only those things which can be done best by those groups. The Episcopal student therefore, is urged:—

A. To be active in his Church in such ways as these:—

1. By official, personal, active membership in the Canterbury Club as a means of developing an intelligent membership in his Church.

2. By working, praying, and giving for the spread of Christ's Kingdom through his home parish and through the Episcopal Church serving at the college. This means faithful participation in the Church's whole

life. There is no individual membership in the World Council of Churches, etc. The student best shares in extra-local coöperation through his own Church's program.

B. To be active in the local Christian Association in such ways as these:—

1. By official, active, personal membership in that association and by helping it bring together all resources in activities aimed at the redemption of the world and bearing witness to the unchurched. When an association strives to be a substitute for the Church and usurps its functions, he labors to bring it back to its real purpose. He offers the best he knows as a result of his membership in the Episcopal Church of the nature of true Christianity. This requires a growing knowledge and experience in the Episcopal Church, which will qualify him really to represent the mind and contribution of his own Church. He respects the contributions of others and demands that they be true to the genius of that denomination and not water down their position.

2. By promoting such activities as best express the above stated purposes, two examples of which may be:—

a. The World Student Service Fund.

b. A series of retreats run by the campus Christian Association, with skilled retreat conductors (Christ's purpose is to use us to convert and a retreat is designed to move our wills to His use).

The subject of the retreats—How to be a Christian student. (Move from where we now stand, not from some future or speculative position.)

Scheduling time for address, meditation, and student discussion. (Prepared by God through the meditation and the skilled person's address, the students are led to contribute some of the unique understanding which comes from their various denominational backgrounds, to the problem at hand.)

Ending with direction to take specific steps on the way of being good Christian students, including faithfulness in study, generosity and virtue in conduct and evangelical zeal toward the unchurched.

MISSIONARIES

Honolulu Appointment

The Overseas Department of the National Council announces that the Rev. Paul R. Savanack has been appointed for missionary service in the district of Honolulu, and will sail for his field late in January.

Mr. Savanack is a graduate of Bexley Hall, and worked as a deacon in Toledo, Ohio. Later he became rector of St. Luke's, Cleveland, where his ministry was interrupted by three years' service with the Army as chaplain in the South Pacific, the Philippines and Japan. He has also served his diocese as executive secretary of the Department of Christian Education; and for two years he was provincial chairman of Christian education. From 1939 to 1943 he was secretary of the diocese of Ohio, and in 1939 edited its diocesan paper, *Church Life*.

JERUSALEM CYCLE OF PRAYER

This is the intercession list of the Collegiate Church of St. George, Jerusalem, which is being published week by week during 1949 in *THE LIVING CHURCH*. The list provides a basis for united prayer by the constituent parts of the Anglican Communion.

January

30. The Church of Scotland
31. The Evangelical Free Churches

February

1. Aberdeen and Orkney, Scotland, Herbert William Hall
2. Accra, W. Africa, John Orfeur Aglionby
3. Adelaide, Australia, Bryan Percival Robin
4. Alabama, Charles C. J. Carpenter
5. Alaska, William Jones Gordon, Jr.

HUNGARY

Re-trial of Bishop Ordass Postponed

The re-trial of Bishop Lajos Ordass, imprisoned head of the Hungarian Lutheran Church, has been postponed and is not expected to take place until the end of February at the earliest.

A previous report said Bishop Ordass' case would come up for reconsideration by a Budapest court in "the next few days."

The bishop was sentenced to two years' imprisonment by a people's court last October on charges of illegal foreign currency transactions. In addition to being sent to prison, he was deprived of civil rights, including the right to hold public office, for the next five years.

[RNS]

ENGLAND

New Jersey Priest to Represent Society of King Charles

The Rev. Alfred J. Miller, rector of Christ Church, Ridgewood, N. J., has been invited to preach the anniversary sermon at St. Thomas' Church, Regent Street, during the tercentenary observance of the martyrdom of King Charles. The Rev. Mr. Miller is the American representative of the Society of King Charles, and his parish is sending him to London for the event.

He will preach at St. Margaret's Church, Westminster, Whitehall Palace, and at St. Paul's Cathedral, while he is in London, and will take part in the dedication of a memorial to King Charles at Oxford.

The Rev. Mr. Miller and his wife were scheduled to leave for England on January 12th, returning on February 16th.

Nandyal Wishes Presented

By the Rev. C. B. MORTLOCK

Anglican Christians of the Church of India, Burma, and Ceylon living in the Nandyal archdeaconry, about 44,000 in number, on the occasion of a visit by the Metropolitan of India [L. C., December 12, 1948], presented an address in which they said, "We long to have our Father in God residing in our midst so that we can turn to Him in our need; and we are sure the Church in this area would have been stronger if we had had a resident bishop."

It is announced that the Metropolitan has appointed the Rev. E. J. M. Wyld as his commissary in the Nandyal archdeaconry in the place of the Rev. Emani

Sambayya. Fr. Wild was formerly principal and chaplain of the Civil Orphan Asylum at Madras.

Continuing Anglicans in the Church in South India are encountering some hostility from non-Christians who confuse Church union with national unity and so regard acceptance of grants from SPG as an unpatriotic receipt of money from foreign sources.

Meanwhile SPG has bent before the Protestant storm to the extent of agreeing to allocate 10% grants to Anglicans who have left the Anglican Communion to join the CSI.

Roman Catholics, Anglicans, Presbyterians Discuss Unity

In connection with the week of prayer for Christian Unity which was scheduled to open on January 18th, the dean of Westminster, Dr. A. C. Don, was to preside at a meeting in London on that day, at which Fr. Henry St. John, O.P., was to speak for Roman Catholics, the Rev. Eric Fenn for Presbyterians, and Dom Gregory Dix, O.S.B., for Anglicans.

During the same period the church unity octave was observed with the aim of reunion with the see of Rome.

Offending Title Page Altered

The storm which broke in the Church Assembly over the Shorter Prayer Book has resulted in an assurance from the Archbishop of Canterbury that the offending title page, "According to the Use of the Church of England," is to be withdrawn.

The book is to be renamed "The Shorter Prayer Book, being an abbreviated form of the Book of Common Prayer with some additional matter." The preface will also make it plain that the book has no authority other than that which belongs to its sources, that is 1662, 1928, and the editors.

New Homes for Aged Clergy

The first of the homes for aged clergy and their wives, which are being opened by the Church of England Pensions Board, has been brought into use at Worthing. Later there will be a formal opening. It will have 28 residents. The Board has also agreed to open a small home for aged clergy and their wives at Hindhead in Surrey and, in association with the Exeter Diocesan Board of Finance, another small home at Ashburton in Devon.

The Board is now asking for an annual subscription list of £10,000 a year to enable it to subsidize these homes after

they are once established, as few of the clergy who will live in them will be able to afford to pay for the full cost of their maintenance.

POLAND

Lublin Bishop Named Warsaw Archbishop

Bishop Stephan Wyszynski of Lublin has been named Archbishop of Gniezo and Warsaw by Pope Pius XII. He succeeds August Cardinal Hlond, who died last October.

As incumbent of the Gniezo see, Cardinal Hlond ranked as Primate of Poland, but there has been no indication as yet as to whether Archbishop-designate Wyszynski will assume the primacy. A primate ordinarily functions only in countries which have a concordat with the Vatican. The Vatican-Poland concordat was abrogated by the Polish government shortly after the liberation.

[RNS]

CZECHOSLOVAKIA

Clergy Denied Rationed Clothing

Czech clergymen are barred from receiving ration cards for new shoes and clothing under government regulations which limit the privilege to regularly employed workers, according to *Lidova Demokracie*, organ of the Czechoslovak Popular (Catholic) Party.

Since clergymen are not included in the category of employed persons, they must buy their clothes in the future at free market prices several times higher than those charged for rationed commodities, the newspaper said.

The only exception is that of catechists, who are considered employed persons.

[RNS]

CHINA

Students Aid Refugees

Students of St. John's University and St. Mary's Hall, Shanghai, recently lent their aid in drawing up a list of needy refugees in three colonies in western Shanghai, according to reports from Church World Service. The students spent a week making the investigation and listed 1,200 refugees.

About 140 girls from St. Mary's sorted clothing in the school gymnasium. There were 30 bales of wearing apparel, most of which had been contributed by California Churchpeople. There is, however, a further need for clothing, particularly warm garments for men.

Distribution was aided by 20 volunteer school and Church workers.

What Do We Get Out of Prayer?

By the Rev. Frederick W. Kates

Rector, Christ Church, Oswego, N. Y.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."
St. Matthew 21:22.

THERE are three principal ways in which men get what they want—thinking, working, and praying. Concerning the first two no one has any doubts: if we are to fulfill our desires, of course we must think hard and work even harder. But concerning the third—praying—doubts are plentiful. You know as well as I do how few people actually believe that praying is one of the main ways of getting what we want. Just what do we get from prayer? That's a question worth considering in view of the prevalent skepticism regarding the value of prayer, not just as a means of getting what we want, but as an exercise and activity of the soul and heart and mind which yields results that can be secured in no other way.

What do we get out of prayer?

I. First of all, we get an answer.

You may doubt this, for many of your prayers may seem to you never to have been answered, but if we know anything at all about prayer it is this simple truth: every prayer is answered. No prayer is ever made to God in vain. "Never was faithful prayer lost." Every prayer that is really such, that is, which flows from the heart out of the inward necessity of the soul, God answers. Be sure of this.

THE ANSWER

Very possibly you may not get your answer immediately. We seldom do, I find, but you will get your answer in due time, be well assured. This is a hard discipline for us, this having to wait for our answer. If God is "on the job" and listening and interested, it seems reasonable to us that His answer should be quickly forthcoming. But we've learned it takes God time to answer prayer, just as it takes time for God to make bread from wheat in the fields. He takes the earth, He pulverizes, He softens, He enriches, He wets with showers and dew, He warms with life, He gives the blade, the stock, the amber grain, and then at long last the bread for the hungry. All this takes time, as every farmer knows. Likewise with prayer, God often requires considerable time before He gives His answer, and meanwhile it is for us to watch and wait, to stand by and listen for His answer when it comes. This is the first thing: you'll get answer to every prayer you cast upwards in the direction of God—that's guaranteed—but you may not get your answer so quickly, so

immediately, as you desire, for God often needs time to formulate and give His reply.

And very possibly the answer to your prayer may not be the answer you want or hope for. But of this you can be very sure: the answer you get will be the answer God wants and has given. The very act of asking God in prayer for something implies we want from Him an answer, but how hard it is sometimes when the answer comes! We wanted an answer all right, but we didn't want the answer we received. Here faith meets one of its severest tests, when called upon to believe that the answer that has been given is the answer we were meant by God to have. But so we must believe, for God most surely has heard our prayer, considered it carefully, and then given us His answer which has been framed by His love against the background of what is the best thing for us.

There are many folk who have pretty much given up praying because they have repeatedly received answers unlike the answers they hoped for or expected. The difficulty here, of course, is that these people have got things all twisted with regard to what prayer is. They expect by their prayers, whether they consciously realize it or not, to dictate to God, to alter and bend His will according to their desire, whereas prayer is the process by which a man strives to get his own will in line with God's. The answers we get to our prayers are the answers God means for us to have. Whether we like them or not is not the point: they are God's will for us, and they are the answers for which we asked when we prayed.

PATIENCE

The most frequent answers we get to our prayers are "Yes," "No," and "Wait." Most commonly the answer is "Wait," but don't think that God's delays are God's denials. Patience, you see, is an indispensable part of our equipment if we would pray—patience and perseverance.

And, finally, since every prayer is answered—"All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22), said Jesus—be very, very careful what you pray for.

"There are only two great tragedies in life," according to Sir William Osler, "not getting what you want—and getting it." Oh, be very careful what you pray for, knowing assuredly that you're very liable to get it, in one way or another. Remember the man's experience

in Col. R. H. Fitzhugh's devotional writing *The Paradox of Prayer*:

"He asked for strength that he might achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

"He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

"He has received nothing that he asked for, all that he hoped for. His prayer is answered."

Yes, since every prayer is answered, be very careful what you pray for. There are not a few of us who thank God from the bottom of our hearts that not all our prayers have been answered as we at the time of praying hoped God would answer them. Hannah More, an English religious writer who died in 1833 and one wise in spiritual things, once wrote: "So weak is man, so ignorant and blind, that did not God sometimes withhold in mercy what we ask, we should be ruined at our own request."

When you pray, pray for one thing only; we have learned, namely, that you may receive from God the grace to go along with His will, whatever it may be. This prayer, like every prayer, is answered, and its answer is invariably the accession of fresh strength to do God's will in the obeying of which lies our peace.

II. If the first thing we get out of prayer is always an answer, the second thing is an ability—the ability to pray better, with greater competence, with richer results.

It's like a girl taking piano lessons. She has a piano, a teacher, and she takes time to practice. What does she get out of playing? The question answers itself. Obviously, more skill in playing, more enjoyment from it, more power to play better.

Yes, this is certainly one of the things we get out of praying—the ability to pray better and thus to reap greater rewards from it.

III. The third thing we get out of prayer is the capacity to say "Amen."

In our prayers we say "Amen" the last. Through prayer we acquire the ability to say "Amen" at last. With the use of the word "Amen" we end our

prayers; but if our prayers are really prayer, they end in the meaning of the word "Amen," which is "so be it."

When a man has said or joined in a prayer with others and says when it is ended "Amen," he is saying in so many words, "That goes for me. That's O.K. with me. I'm for it and I'll stand my share of the expenses." Saying "Amen" at the termination of a prayer is making an agreement which one pledges one's self to keep. It's the hand-clasp of comradeship, the saying in one short word, "Lord, I'm for this too."

This is the kind of "Amen" real prayer enables us to say with our lips, and it is this capacity that prayer bestows on us, the ability not just to conclude our prayers with a formal "Amen" but to make our prayers culminate in an "Amen" which means that we're backing up our prayers with our lives. In other words, prayer gives us the ability to hurl our lives after our prayers.

IV. The final thing, and surely the greatest thing, we get out of prayer is that precious quality which contemporary man, in America certainly, so pathetically wishes for, and so pathetically seeks for, the gift of spirit and heart and mind described by the phrase "peace of mind."

Self-help books written to aid people acquire peace of mind by their own efforts flood the bookstore counters and rank among the current best-sellers. I fervently trust they help people as well as make their authors rich. But they seem so unnecessary to me when the supreme avenue to gaining God's greatest gift—peace of mind and heart and soul—is readily available to every man free through the present-day neglected and lost art of prayer.

OUR PEACE

"In la sua voluntade e nostra pace" wrote Dante centuries ago—"In His will is our peace." Modern men may refuse to see it, may refuse to admit it, but such is the plain truth of the matter: in obeying God's will, and only in obeying His will, lies our peace. Nowhere else is it to be found. In no other way can it be obtained but by this means of coming to God in prayer.

Out of prayer and through prayer peace flows into our lives; for prayer, as we understand it, is above all other things the means, the process, and the struggle which often involves sweat and tears, by which we get our wills in line with God's will. Only by and through constant prayer can we get our wills in harmony with God's will. It is only by and through prayer can God bestow on us what all men seek—His marvelous peace that surpasses and defies all human understanding.

What do we get out of prayer? We get, above all other rewards, "the deep and lovely quiet of a strong heart at peace."

A Layman Speaks Up

By W. B. Price

Manager—Tariffs and Rates, Transcontinental & Western Air, Inc.

THE FIRST broadcast of "Great Scenes from Great Plays" had just ended. I sat back in a comfortable chair by my radio and considered what a revolutionary experiment in lay evangelism I had just heard. There had been no sermon by a priest, but rather a forthright appeal through good entertainment furnished by laymen to challenge the interest of the unchurched.

My immediate reaction to the new Episcopal program was one of pride that my church, the Episcopal Church should at long last waken to the possibilities offered by national radio advertising to increase our communicant strength.

The program had been essentially a laymen's program, for the men and women of the Episcopal Actors Guild are lay people. Here was a group with vision who were using their talents to further the cause of Christ and His Church. They had realized that one of the major problems of our Church today is the lack of active lay evangelism. As a business man, what can I do, and others like me, to participate in making this venture a success.

Analyzing this experiment as a practical business man reveals some very important responsibilities and opportunities for the laymen of our Church in addition to contributing financially to the support of the program—opportunities and responsibilities that we cannot afford to overlook if we are to profit from our investment.

The Episcopal radio program is costing the Church \$16,000 a week. To sustain the program for 39 weeks will mean an investment of \$624,000. Over a half million dollars in radio advertising—a rather tidy sum. True, it's only "peanuts," compared to the sums that are spent annually to advertise "Bow-Wow Dog Food" or "Slippery Soft Soap Suds," but still quite an investment for the Episcopal Church.

Progressive commercial organizations have proven that national radio advertising is a powerful sales aid, but that's all it is—a Sales Aid. Unless such advertising is supported by a strong organization having an active sales force, the money spent in advertising might just as well have been poured down a rat hole. Ought we not, then, to examine the Episcopal Church to see how it compares with a modern business institution?

Our more prominent Christian Communions of today are somewhat analogous to our major oil companies. Standard, Union, Conoco, Texaco, Gulf, etc.; all sell oil under different brands and

labels—oil that, literally speaking, comes out of the same well.

Christianity, too, is a universal product. We're selling the brand with the Episcopal label and we like to emphasize its special features:

"Fill your tank with the Episcopal Brand and your motor won't knock so much."

"The Episcopal brand is the refined brand—I'll give you a smoother ride no matter where you're going."

But, fundamentally it's all the same, and it all came out of the same well—a well that took 30 years to drill and was "brought in" early one Easter morning about 1900 years ago.

Let's examine our churches from a business point of view. Here in the diocese of West Missouri, in the Kansas City area, is a typical example. Grace and Holy Trinity Cathedral, our main down-town store, has a show room that tops any one in the business. We have a first class midtown branch called St. Paul's, and a smart country club shop called St. Andrew's. We have neighborhood branches in every section of the city and just recently opened up a small district office out in Clay County, north of the Missouri River, called the Good Shepherd Mission. It isn't much of a show room compared to the city stores, but it has a large new distribution area and we'll be in the black in another year.

Finally, we ought to take a look at our clergy. In the business world they'd be known as district managers. However, most of us laymen seem to expect that in addition to being district manager, a clergyman also should be the office boy, the delivery man, the clerk behind the counter, and the outside salesman, who is supposed to cover the entire territory single-handed.

Why, if you and I, Mr. Layman, ran our commercial enterprises on such a basis we wouldn't last a month. Is it any wonder then, that the Episcopal Church in many areas is rapidly becoming a bankrupt institution?

Isn't it time we took off our rose-colored glasses and faced the facts of life? There is a way to change the trend of the Episcopal Church and that way lies with you and me as laymen. We've got to be the office boys; we've got to get behind the counters; we've got to do some sales solicitation and help cover the territory, and, brother, we've got to deliver the goods. Never have laymen had as great an opportunity to prove their true discipleship of Our Lord Jesus Christ as now!

Why Don't They Participate?

By the Rev. John T. Payne

Priest In Charge, Christ Church, Eastport, Maine

I HAVE been told more than once by strangers who visit our churches that the thing which puzzles them above all others is the apparent unwillingness of members of the congregation to take active part in the service, whether it be the Eucharist or Morning Prayer. They simply cannot reconcile this hesitancy with the devotion which every Episcopalian professes to have for the Prayer Book, and they are at a loss to understand what possible connection there can be between solemnity and dullness.

This complaint is justified, and until the causes of it are removed we shall continue to be sorely handicapped in any efforts at evangelism.

Take the Prayer Book service of Holy Communion, than which there is nothing finer anywhere in religious thought or practice. Here, the function of the ordained priest is, *essentially*, no more important than that of the congregation. To be sure, it is a different kind of function in a body where all members have not the same office, but it is no more important, a point which needs to be emphasized over and over again. One might go so far as to say that the "amen" at the end of the Prayer of Consecration, spoken audibly by everyone present, is virtually necessary to a valid Eucharist. Making the sign of the Cross at the words of Consecration, as many do, is doubtless a good devotional act, but it can in no wise take the place of the "amen." We are told by a reliable reporter that in the early days of the Church's life this "amen" sounded like thunder. The sound it makes in the average parish church of our day, when it makes any at all, might be given various descriptions, but certainly it bears no resemblance to thunder.

In his well written essay on *The Priesthood and the Reformation*, recently published, Walter Aidan Cotton of the Community of the Resurrection says that "in the Eucharist the celebrating priest has no special advantage. His offering of the mass has no impetratory power that the people cannot completely share. He is not given by God any more intimate closeness of access and he has no prayers of mysterious efficacy to say here that the people cannot, with him, say as well. And the spirit of the Prayer Book does not allow the individual priest to use and regard the celebration of the Eucharist as something which belongs to him—'his mass.'" Who would say that this contrary to sound Catholic

theology regarding the Offering of the Mass?

Again, the time-honored salutation between priest and people could have tremendous social significance, and might, if it were enthusiastically regarded, help to smooth over the little irritations which sometimes occur even in the happiest pastoral relationship. When, however, the priest says, as cordially as he can, "The Lord be with you," and is answered by something between a gasp and a moan, he is not quite sure that his people have the slightest interest in whether or not the Lord will be with his spirit. As to the part taken by the average congregation in the Sursum Corda, it really does look as if the process of lifting up their hearts, as well as their voices, to the Lord is a laborious and painful one. In large and small churches alike (particularly, perhaps, in the former) lethargy is in constant attendance on our congregations.

Now, why this situation? Why *don't* our people, *all* our people, speak out in church in the places so bountifully provided for them in the Prayer Book? Why *don't* they say the creeds as if they were glad, not merely willing, to subscribe to the truths they contain? Why *don't* they say the Lord's Prayer boldly, the "amens" audibly, and all the responses robustly?

TIMIDITY

Well, part of the answer is found, undoubtedly, in a peculiar Anglican trait—timidity in everything concerning religion. In secular things we are bold as bold can be, but in matters of religious faith and the expression thereof we are probably the shyest people on earth. An old Presbyterian minister (a real Scotch one) spoke wisely when he confided to me that he did not think he would ever make a good Episcopalian, for he "could never be silent about his religion!"

At the same time, one cannot refrain from suggesting that we of the clergy must absorb a good deal of the blame for silent and near silent congregations. This for a number of reasons, of which the following are perhaps as cogent as any, to-wit:

1. We have not done as much as we might, nor did our ministerial predecessors, toward correcting a view, commonly held by the laity, that "The Church" simply means the bishops and clergy. Sometimes, unwittingly, we have encouraged this view. The primitive conception of the Church as a family, an ideally perfect society, members of Christ

and members one of another, is being rapidly supplanted by a mischievous sort of individualism, definitely anti-Catholic.

2. We have not emphasized the common priesthood (of all believers), a doctrine which goes back to the roots of Christianity. Far too many Confirmation classes adjourn without ever hearing of it, much less being told what it means. We could do worse than put up in our sacristies, vestibules, and parish halls, the words attributed to John Chrysostom: "Not every priest is a holy man, but every holy man (and woman and child) is a priest." Every communicant, however young, however old, should understand the relationship between the common priesthood, which has been given the *power*, and the ordained priesthood, which has been given the *authority*, to offer up the Holy Sacrifice.

INSTRUCTIONS

3. We do not sufficiently instruct our people, and especially our church school and Confirmation classes, in either the mechanics or the substance of the Prayer Book, with the result that it remains virtually a closed book to thousands of potentially valuable Churchmen. They have explored, with our tacit approval, only the fringes of its treasures. Moreover, we trust too much to the "loyalty" which every Episcopalian is supposed to harbor toward it.

4. The terminology we sometimes use is not particularly helpful. For example we are apt to give undue recognition to the terms "hearing mass" and "receiving communion." "Assisting" at mass, and "making" one's communion are much better words and more likely to produce good liturgical results. We need constant reminding that there is a great deal more involved in worship than hearing and receiving. Churchgoers should be made to understand, what many of them do not, that they constitute a congregation, not an audience.

5. We make too much of choirs, to whom at the same time we owe much. When it really *leads* the congregation, a choir is helpful. When it runs away with the congregation—and choirs have been known to do just that—it should be bridled, ever so gently, for the common good. It is a question whether any choir, however grandiose, should be permitted to sing anything (with the possible exception of an anthem, taken from the words of Holy Scripture or of the Book of Common Prayer, as per the rubric) in which the congregation, with

a little effort, could not possibly join. That might do away with a lot of solos, duets, and the like, but would the net loss be very considerable? I trow not. Choir members, generally, are a good and faithful lot, and it isn't fair to them, to say nothing of anyone else, to use them as a partition between the people in the pews and their bounden duty to assist in the liturgy.

6. We are inclined to make too much ado about "singing the service," a vogue not always either practicable or edifying. (This brings to mind a talk I had some years ago with a young Canadian fisherman who lived in a small coastal village. He had been to the sea city for the weekend and had attended a service at the Cathedral. I asked him how he liked it. "I didn't like it at all," he replied with

delightful candor. "They sing *everything* in that Church, even the sermon!") Certainly, a Gloria in Excelsis, for example, heartily spoken, is just as likely to reach the courts of Heaven as one that is feebly (or, for that matter, operatically) sung. We can join with the angels and archangels in praise, even though we might be unable to emulate their powers of melody.

The Episcopal Church and Evangelism

By the Rev. Samuel M. Shoemaker

Rector, Calvary Church, New York

THE EPISCOPAL Church is embarked, under the leadership of the Presiding Bishop and the National Council, on a program of evangelism. Can we get an effective evangelism—and if so, how?

It is not the first time within the easy memory of many of us that this has happened. As long ago as 1926, there was something called the Bishop's Crusade. Later the women started a movement called The Message. There were The Seventy. And last there came the Forward Movement. We should gladly acknowledge the good these efforts accomplished, and we must confess honestly that they fell far short of expectations. No one can begin to claim that they did more than scratch the surface of spiritual awakening. The present enterprise begins very much like the rest. Is it to travel the way of the other efforts which have come and gone?

One of two things seems to be true. Either the Episcopal Church is fundamentally distrustful of, and impervious to, anything remotely approaching an evangelistic appeal and awakening; or else we have heretofore gone about such an awakening in the wrong way.

We must seriously consider the first possibility. Whenever I hear men talking too enthusiastically about our Communion, I want to show them the passage from one of William James' letters in which he goes for Anglicanism: "So massive and all-pervasive, so authoritative, and on the whole so decent, in spite of the iniquity and farcicality of the whole thing . . . Never were incompatibles so happily yoked together. Talk about the genius of Romanism! It is nothing to the genius of Anglicanism, for Catholicism still contains some haggard elements, that ally it with the Palestinian desert, whereas Anglicanism remains obese and round and comfortable and decent with this world's decencies, without one acute note in its whole life or history, in spite of the shrill Jewish words on which its ears are fed, and the nitro-glycerin of the Gospels and Epistles which has been injected into its veins." Those are harsh words, and they come from a man who

was not sympathetic to organized religion; but we must all feel the truth and force of them.

In the days when Dr. W. E. Orchard was a Congregationalist, he had some similar things to say about us: . . . "it (the Anglican Church) is built on the system of compromise by which we Englishmen rule our lives; it is essentially the Church of 'good form' . . . an essentially conventional Church, it is the Church of all respectable people, it is the gentleman's Church. It is snobbish, squiry, and a bit feudal, of course . . . but the chief thing is that it fits the average Englishman like a glove. It is decent, it is not fanatical, its devotion is reticent, and it knows better than any other Church in Christendom how to administer just enough religion to keep the soul quiet and contented. It has discovered exactly how much religion the Englishman can stand. . . ."

With appropriate alterations in the use of the word "Englishman," the case closely fits our own situation over here. We wince at the repeated use of the word "decent," for it is used in a sarcastic and satirical way, in both quotations. That part in Dr. Orchard's book about having "discovered exactly how much religion the Englishman can stand" has a far wider application; and again, it makes us wince. Are the qualities which these two brilliant outsiders see in us essential, irremediable and fatal qualities? One of our bishops said not long ago that he thought it entirely possible that the Anglican Communion might disappear. Are we doomed to die of our decency?

I don't want to see that, and you do not. We believe in the basic thing that Anglicanism stands for. We believe that it represents a blend of freedom and authority, of exploration and tradition, of individual conscience and institutional continuity, which the world needs. Many who cannot swallow Rome come to us knowing that ordinary Protestantism is too inchoate and uncertain; and many who find modern Protestantism barren and unsatisfying come to us knowing that they cannot brook the authoritarian-

ism of Rome. We never had such a chance in our lives as we have today.

But the question is: Are we in any position to take it? We know the deplorable figures concerning our membership, our closed and sold churches, and our missionary giving. We seem to produce nice, civilized, reasonable people who in many cases do not feel very deeply about their religion. It is said that when the Boxer uprising persecuted the Chinese Church half a century ago, the Christians brought up in the Anglican tradition fell away in greater numbers than those of any communion. As a communion we seem so desperately afraid of getting excited about the wrong things that we managed not to get excited even about the right ones. Not that you cannot find genuine devotion in our people—of course you can: but deep spiritual life is not wide-spread. Something in our Church seems to stifle it even when we call for it.

Let us leave the question whether our Church is impervious to spiritual awakening, and try the other possibility. Maybe we have been going about awakening the wrong way.

We rightly distrust too much emphasis on personality, and believe more in the central wisdom and experience of the Church itself. This means that we have usually gone about seeking for an awakening by gathering responsible people together, finding out what marks we think spiritual awakening should have, and starting a movement which will safe-guard these qualities. Perhaps the chief of these marks have been safety and reasonableness. I believe it to be true that in the past awakening has usually begun in the deeper conversion of one man, who drew about him a few other men, imparted to them his experience, and then together they began spreading it to a wider sphere, and finally it became a movement. I think it to have been much less a self-conscious search for awakening than a profound desire to cease from personal compromise and to please God better: the drawing in of others, and the growth of a movement, seem to have been secondary, as though

one must not dictate to the Holy Spirit what He shall do, but simply bring Him benignant and subdued hearts and ask Him to use us. I think this to have been true about St. Francis of Assisi, John Fauler, George Fox, John Wesley, Charles Simeon, and our own Bishops Moore, Mead, and Griswold. Did any one of the awakenings associated with these names begin in a committee seated round a table, trying to set in motion a spiritual revival?

Our Church has been very emphatic about what evangelism shall mean for us. That is why we can tell so much better what kind of evangelism we do *not* want than what kind we *do* want. It must not be emotional — this in spite of the fact that many of us are conscious of the failure of education to educate the emotions while emphasizing only the mind. It must have nothing in it which even borders on the dramatic, let alone the sensational — and this means an Anglican committee should have doused the fires of Pentecost with the waters of caution so quickly that it would never have been heard of. It must all proceed in an orderly, Anglican fashion; and moreover, not only must it be acceptable to our tastes, but it must redound to our denominational benefit, both in the securing of converts and in financial returns. It is my humble opinion that such caveats and requirements hog-tie awakening entirely, not strangling it at birth, but murdering it before it comes to birth.

Now let us try to answer our initial question: How can the Episcopal Church get an effective evangelism? Let me suggest six ways.

1. We must begin with repentance. All the awakening I have known has begun with a conviction from the Holy Spirit not only about our sins, but about our virtues. It is often our goodness (or what we think of in this fashion) that stands between us and God's full power. When we think of all that we have been given, not only in our own faith, but in the richness of our church-heritage, and how little we are doing with it, we ought to be in dust and ashes. All of us give lip-service to the idea of awakening, and then go on our unruffled and unchanged personal and parochial ways. I suspect that the gravest danger today is not the atomic bomb, nor poison germs, that may kill our bodies; but the sin, especially the respectable sin, that is already killing our souls and the souls of thousands who but for us will never know what the Christian Gospel is. If some of us cared enough to repent enough we should have power enough to reach people enough to change the face of the earth. No one else can do this for us.

2. We must look for a miracle within ourselves. It says in *Towards the Conversion of England* that "a large proportion of worshippers are only half-converted."

This report says also, "It must be remembered that the Church is at present itself a field of evangelism rather than a force for evangelism." Shall we lightly apply this to others, and fend it off from ourselves? Does this not mean you and me? We cannot look for it to begin at national Church headquarters, nor in any evangelistic committees somewhere. It will begin with us and in us clergy and loyal laypeople, or it will not begin at all. Are we satisfied on the whole with what we are doing? Then we shall not change. Are we dissatisfied enough to face ourselves drastically, possibly going to a priest for a full and unreserved confession (whether we make this in the formal or informal way), and praying God to shrive our souls and change and convert us and give us genuine spiritual power? We are not called today to do more of what we are already doing, or to do it a little better; we are called to do something we are *not* now doing, at least on any wide scale — something that will take more power than you and I possess, and that is to convert men and women to Jesus Christ. But that power can and will be given to us if we repent and are converted.

3. We must expect far more in our daily contacts with people. Our clergy are fairly good at answering people's intellectual questions, or referring them to books that can do this. We help tide them over many a bad patch of personal sorrow or bereavement. But how often do we use their present predicament to reach way inside them to dig out of them the real motives and wrongs and desires of their lives, and to make the present difficulty the means and the occasion of personal conversion to Christ? I asked a devoted Churchwoman about her rector, whether he changes people; and she said, "He helps many, but I don't think he changes any." Our parishes should be feeling the effect of the constant infusion into them of new life through converted individuals who have been brought decisively to Christ, who live on a new level, and go on a new principle.

4. We must realize the importance of small spiritual "cells," where a few people gather regularly to share together their successes and failures in the spiritual life, especially along the lines of evangelism. Specifically, might we not profit by some cells of those who would be dug out of their personal and professional spiritual ineffectiveness by learning from others, and be held up to effective spiritual work with individuals until it became part and parcel of their ministry? There are few of us without some contribution to make in such a company, and few of us who do not need to be kept up to scratch in our work. Is it too much to say that every one of us clergy should average at least one fruitful conversation with someone every day?

5. We must train our lay people in

evangelism. This obviously cannot be done unless we are doing it ourselves. We shall fight the air, talk negative nonsense about the wrong kinds of evangelism without ever telling them how to do the right kind, unless this is for us a constant practice. The leaven in a group like that is always *somebody who is doing it*. The death of a training-group is ideas unrelated to people, preachments apart from illustrations, a great deal of "ought" plus a very little "is." We Episcopalians are noted for our reticence, and we think it one of our virtues; if so, it is a virtue of which we need to repent, for it is not humility, it is pure pride, when we cannot and will not learn how to articulate in a natural, human, arresting, convincing way what the experience of Christ is meaning to us. We did not cause this, we are simply beneficiaries; what we have done is nothing to crow about; but what He has done for us is our version of the Good News. The big objective "mighty acts" will be remote and theological for many till they get incarnated in modern people whose lives show the effects of the "mighty acts." We do not want talkers who are not doers, nor preachers who are not experiencers; but we do want our churches filled with laypeople who can make Christ live for other people by showing them how He has met their needs and begun to solve their problems. What we are actually doing with some of our lay people who need and long to do vital spiritual work, but whom we continue to use in merely a little mechanical "church-work," is to impact their frustrations, to baptize their conventionality, to endorse their spiritual ineffectiveness, and to make of them spiritual dead-ends and terminals when they should be spiritual fountains and junctions.

PRAYER

6. We must pray. The Source of what we are speaking about is the Holy Spirit Himself, and not a man or group of men who have done all that they should do. I wonder what God is thinking about atomic fission, and germ-war, and Russia? I wonder what He is thinking about His Church. I wonder what He is thinking about the Episcopal Church. We talk so much, and we pray so little. We plan so adequately, but it comes to grief because we pray so inadequately. We must pray to get open to God, and then pray to be filled up by God. As it won't do to pray for the United Nations with just one collect a week, but will take daily prayer if it is not to fail, so with evangelism in the church. Let us get it on our hearts and keep it on our hearts. Let us lift it to God in prayer till the prayer burns backwards into our own lives and we become ourselves instances of that which we wish others would become.

Then I believe we should have an effective evangelism in the Episcopal Church. We couldn't help it.

Foreign Policy

THE APPOINTMENT of Dean Acheson as Secretary of State brings well-merited recognition to a distinguished public servant. Son of a former Bishop of Connecticut, Mr. Acheson is, like Secretary Marshall, a member of the Episcopal Church and has long been active in public affairs.

As this is written, the appointment has not yet been confirmed by the Senate, although it seems unlikely that it will be rejected. In any event, the selection marks a change in emphasis in America's foreign policy which is perhaps representative of the nation's growing maturity in this vital field.

The past two Secretaries of State—James Byrnes and George Marshall—were not men who had made a career of diplomacy. Both came to the work with a lifetime of experience in government service behind them, and both served with distinction. But their role was not the usual role of a Secretary of State—the persuasion of foreign governments to accept the point of view of the United States. Their task was rather to persuade the American people and Congress to accept the point of view of their own government on matters of foreign policy.

The nation had only newly departed from its traditional isolationism and the task of defining its new position was a task for distinguished citizens rather than for career men. The "Truman Doctrine" established by Secretary Byrnes and the European Recovery Plan, which history will know as the Marshall Plan, have now been made as basic a part of American foreign policy as the Monroe Doctrine. Thus the time has arrived for the selection of a Secretary of State with the emphasis primarily upon training and competence in his field rather than upon his reputation as a mold of public opinion.

The United States is now fully launched upon a course of action designed to achieve four things: the security of the nation against attack; the establishment of as wide an area as possible for free movement of trade and individuals between nations; the strengthening of the forces of democracy in other lands against dictatorships, whether of the Right or of the Left; and the establishment of the reign of law based on justice among nations.

The most insistent challenge to the attainment of these objectives comes, as everyone knows, from aggressive Communism. Communism has another world-view of its own; and it is a view which prospers in the midst of economic, political, and military upheaval. When a nation, like China or Greece, does not have a strong and orderly government backed by a majority of the people, the situation is ripe for outside pressures to create chaotic conditions in which a disciplined Communist minority can seize power.

Our nation's belief in self-determination and majority rule often cannot be put into effect when there is no majority able and willing to rule democratically.

The principle of national sovereignty, which was once democracy's chief strength in a more spacious world, is now democracy's chief weakness. The Communist world is a unit, even though it has a Tito on its fringe. The democratic world has no center of power like the Politburo in Moscow, except the United Nations Security Council in which a representative of the Politburo sits to forbid any forceful action on behalf of democracy. Hence each nation outside the iron curtain goes its own way. The Dutch do what they please in Indonesia, the Israelites do the same in the Negeb. If the vast Chinese bastion begins to crumble, there is nobody to do anything about it. When elections come in an ideological battlefield such as Italy, the democratic world holds its breath, having no defense against the folly of independent political units.

IS THERE a way in which the democratic world can combine to protect itself against crumbling away at the edges? Is there an ideological basis on which a "more perfect union" of those who believe in the rights of the individual against oppressive governments can be established? Can such a union be given the means of deciding what is right and putting it into effect?

That is the question which must still be settled before our foreign policy can be built on firm foundations.

There are many efforts being made to achieve this objective. Our government is steadily seeking a union of Western European nations. Individual proposals like Winston Churchill's for regional federations and privately sponsored plans for "Union Now" and "World Government" all tend in the same direction. Grave problems based on differing economic beliefs—capitalism vs. socialism—and on anti-democratic practices of particular nations (such as our own nation's treatment of the Negro) lead each nation to fear the results of submitting itself to the judgment of the others. Yet we have confidence to believe that the principles of democracy, born and nourished in the bosom of the Christian Faith, are strong enough to find a solution of these problems.

Just what does the democratic world hold in common that it seeks to defend against Communism? Is it an economic system? Is it merely, as the Communists charge, an area of power controlled by a "bourgeois" ruling class? Or is it not, rather, a way of life which, however imperfectly it is realized in action, provides every citizen with a larger measure

the freedom, security, and dignity which God means him to have than any other way of life?

During the war, the agencies of Christian opinion in this country and in England made several noteworthy definitions of peace aims. Perhaps the greatest of these, both because of its contents and because of the breadth of opinion represented was the seven-point "Declaration on World Peace" adopted by a large and representative group of Catholic, Protestant, and Jewish leaders in the fall of 1943. This declaration, based on the sovereignty of God and the dignity of the human person as His image, is still the best summary of the real goals of our foreign policy.

Our democratic world today needs to make articulate its faith in the God-given rights of men and the

responsibilities of government to protect and advance those rights. The pallid platitudes of the Atlantic Charter are now a dead letter. The "four freedoms," inspiring and fundamental as they are, do not provide the whole basis for a democratic program that will out-think, out-talk, and outlive the Communist Manifesto.

We look hopefully to our State Department to provide the moral leadership which the democratic world needs so badly today in terms of a practical, integrated program for the establishment of the rights of men — a program not designed to maintain a fast-disappearing *status quo* nor to defend a small area of freedom against expanding dictatorships, but to revive in democracy the conviction that it holds the key to a more glorious future for the whole world.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BALTIMORE, MD.

T. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BUFFALO, N. Y.

T. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs 7:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri
Benediction 8; Confessions Sat 4-5, 8-9.

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun 8, 9:30, 11, Ev & B 8; Daily: 7:30 ex Mon 10; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs, Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

EVANSTON, ILL.

ST. LUKE'S Minnion & Lee Streets
Sun 7:30, 9, 11; Weekdays Eu 7, 10; Fri 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; E, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed & HD 10

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC, 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
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NEW YORK CITY (Con't)

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Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

ROCHESTER

Teaching Mission

Celebration of the quadricentennial of the Book of Common Prayer of the parishes of Rochester and Monroe County will begin with a one-week teaching mission starting February 20th, led by Bishop Sawyer of Erie. Bishop Sawyer will speak for five consecutive evenings at Christ Church, Rochester.

The committee in charge of the mission consists of the Rev. Donald H. Gratiot, the Rev. Henry T. Egger, the Rev. Burtis Dougherty, Mr. P. Richard Jameson, and Mrs. Leo Dwyer.

The Rev. Dr. Samuel H. Edsall of Trinity Church, Geneva, is writing a pageant depicting the history of the Prayer Book. This pageant will be adapted for use by the various parishes and missions of the diocese. In addition, many churches are planning study and discussion groups on the Prayer Book. The diocesan observance will culminate in a great pageant to be held at the time of the diocesan convention in May.

OKLAHOMA

First Native Negro Priest Ordained

The ordination of Oklahoma's first native Negro priest, the Rev. Cecil Herman Cowan, by Bishop Casady of Oklahoma at St. Thomas' Church, Tulsa, on December 11th, marked an important step in the development of diocesan mission work.

The ordination service was also the occasion for recognition of the devotion of Mr. Richard G. Poulton, member and former vestryman of Trinity Church, Tulsa, who for eight years served as lay reader in charge of this mission parish.

Fr. Cowan, a graduate of Clark College, Atlanta, served from 1942 to 1945 with the Army Anti-Aircraft Artillery, Barrage Balloon Unit in Europe. Since his graduation in June from the Philadelphia Divinity School, Fr. Cowan has been in charge of St. Thomas', Tulsa, and of St. Philip's, Muskogee, which he will continue to serve. His wife, who is on the staff of the Family and Children's Service in Tulsa, did social work with the Department of Public Welfare in Tulsa during the war years.

Though never numbering more than fifty communicants, St. Thomas' congregation has in the past four years laid aside \$1,500 for a down payment on the vicarage. Next the church will raise funds to build a parish house, since that section of the city is without facilities for community gatherings.

In the choir at the service were junior members from St. Philip's. The presence



OKLAHOMA ORDINATION: Bishop Casady leaving the church arm in arm with the Rev. Cecil H. Cowan. In the foreground are Dr. Hoag and Fr. Crosbie.

of these young people was originally brought about by the women of that mission, who, finding no children among the communicant families, regularly went out after the early service to rouse up children in the neighborhood, bring them to church, serve them breakfast, train them in church school, and vest them for the choir.

The ordinand was presented by the Rev. Dr. E. H. Eckel, rector of Trinity Church, Tulsa; the Rev. B. Franklin Williams preached the sermon. The Litany was read by the Rev. James E. Crosbie, vicar of St. Luke's, Tulsa, who has been providing the ministrations of a priest at St. Thomas'.

The Rev. Paul R. Palmer, rector of Grace Church, Muskogee, who has provided similar ministrations at St. Philip's, read the Epistle. The Rev. George Ash-ton, vicar of the Church of the Redeemer, Oklahoma City, Oklahoma's other Negro priest, read the Gospel. Also present and taking part in the laying on of hands was the Rev. F. Victor Hoag, associate rector of Trinity Church, Tulsa.

ARKANSAS

A Good Year

The diocese of Arkansas reports more confirmations in 1948 than in any year in the past quarter-century. The record was 302 confirmations (including 10 received from the Roman Catholic Church), and this total has been exceeded only three times before in the history of the diocese.

The missionary giving for the Church's

Program reached an all-time high of \$18,600.77. This compares with a total of \$3,417 ten years ago. Another record is that 1948 was the sixth consecutive year in which every congregation in the diocese met or exceeded its missionary quota. Arkansas is progressively relinquishing its appropriation from the National Council for White work, and at the same time is overpaying its mathematical quota to the National Council.

The past few years have seen more men offering themselves for the ministry in Arkansas than at any time for a generation. There are more clergy at work in Arkansas today than in the past five years.

MISSOURI

Conference Center Tract

The diocesan council of Missouri has voted the purchase of a tract of several hundred acres near Gray Summit, Mo., 40 miles southwest of St. Louis, for a diocesan conference and retreat center. The purchase was recommended by a committee headed by the Rev. C. George Widdifield, chairman of the youth department.

SO. FLORIDA

Youth Commission Formed

To coordinate much of the youth activity in the diocese of South Florida, a Youth Commission has been formed with the Rev. Joseph T. Urban, rector of the Church of the Good Shepherd, Lake Wales, as chairman. Eight youth

aders from selected sections of the diocese form the group.

The objectives of the Commission are: (1) more youth activities in more parishes and congregations; (2) every young person a participant in youth activity; (3) participation of all youth groups in diocesan and national youth activities; (4) a Rule of Life for every young person.

"Although the Commission is just beginning," Fr. Urban commented, "its usefulness is already being seen by our best plans. We anticipate a greater youth activity in the life of the diocese and an enlarged cooperation with the plans of the Youth Division of the National Council."

Bishop Louttit Re-elected Head of Council of Churches

Bishop Louttit, Coadjutor of South Florida, has been re-elected president of the Florida Council of Churches at the recent annual meeting of that organization. Bishop Louttit was active in the Council's organization more than a year ago and gave outstanding leadership as its first president.

WYOMING

"When There's a Will . . ."

Determined not to be overlooked merely because their local broadcasting station is unaffiliated with Mutual, Trinity Parish, Lander, Wyo., has made arrangements to procure recordings of Great Scenes From Great Plays from the National Council for use on Station KOVE each Friday night from 8:30 to 9.

Popular in Fremont County, the service was arranged through the cooperation of the Rev. Ralph Alla Stevens, rector of Trinity Parish, Bishop Hunter, Coadjutor of Wyoming, Mr. Robert D. Jordan, director of promotion for the National Council, and KOVE, which offers the program as a public service.

PITTSBURGH

Radio Activity

The diocese of Pittsburgh is rapidly becoming one of the most "radio-active" dioceses in the country. On January 4th Bishop Pardue began a series of regular weekly broadcasts over Station WCAE, Pittsburgh. The Bishop can be heard each Tuesday at 8:15 PM, EST. He will deal with the psychology of religion and the application of mystical theology to daily living.

Under Bishop Pardue's leadership, the diocese has been covered with a network of regular radio programs. Services from

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The moods of the Church are just as natural and wholesome, and give our spiritual natures a satisfying and nourishing diet. Just think of the wide sweep of them! Advent stirs us into a solemn, anticipatory thrill, looking toward that High Feast of The Nativity, a season probably bringing more pleasure and joy than any other of The Church's Seasons. Between Christmas and The Epiphany The Church remembers certain of Her Saints and Martyrs,

and She slips down from her high mood to a quieter tone to honor them. From The Epiphany, we begin the contemplation of those long days of spiritual and bodily discipline in Lent. They should not be tedious, for both our souls and bodies need that tightening of our belts, and we're a poor sort of Christian if we do not feel the need of it. Lent leads us, really, to the tears of remembrance of Our Lord's sacrifice on Calvary. Then—joy again at Easter because of His Resurrection! Then the fulfillment of His life and work by His glorious Ascension! A vigil next, just waiting and praying, then another glorious Feast—Whitsuntide—when Christ's Spirit came into His Church forever! Finally, those many weeks of Trinitytide—a time for growth and development. A rare diet, a Heavenly plan! God grant we may all let our hearts and souls subscribe naturally to it. It is spiritual meat and drink for those who love and follow Jesus.

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Who are Eligible: All undergraduates in Church related primary or secondary schools offering courses for academic credit (this does not include Sunday schools); except employees and officers of the Morehouse-Gorham Company and members of their families.

Judges: To be announced.

PRIZES

FIRST PRIZE: \$100

SECOND PRIZE: \$50

THIRD PRIZE: \$25

The 25 next best will receive \$1.00 each.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper. Length—500 to 1,000 words. The manuscript must be mailed and post-marked not later than midnight, February 21, 1949, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than March 7, 1949. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 24, 1949 Educational issue of *The Living Church*.

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DIOCESAN

the Church of the Ascension, Pittsburgh are broadcast each Sunday over Station WPGN. Sunday services are also broadcast from St. Stephen's, McKeesport through Station WMCK and from St. Mary's, Charleroi, over Station WESA. Weekday broadcasts include Bishop Par due's program, that of the National Council over Station KQV, and a program from WESA, which is covered by the clergy in the Monongahela Valley.

It has been found that the program of the National Council has very little attractiveness for the average miner and mill-worker. The diocese of Pittsburgh has therefore set out to supplement the national program.

CONNECTICUT

Diocese Seeks to Aid Displaced Persons

The Department of Christian Social Relations of the diocese of Connecticut has given each parish and mission complete information on the program for Displaced Persons, seeking the active participation of Churchpeople in aiding such persons to become established in homes in this country. In addition, Bishop Gray, Coadjutor of Connecticut, is serving on the State of Connecticut's Committee on Displaced Persons.

SOUTHERN OHIO

Church Worker Killed

Miss Eleanor Gifford, 52, missionary for the diocese of Southern Ohio, was found dead January 6th at the Episcopal Country Home, a church center near Athens, Ohio. She had apparently been beaten to death with a metal weapon.

Miss Gifford's body was found by the Rev. Sydney Browne, who was sent to investigate after Bishop Hobson had received a telephone call from Athens during which he was informed that Miss Gifford had not been seen since Tuesday night. It is believed that the tragedy took place Tuesday night. Her automobile and her pocketbook were missing, and at the time of this writing no clues had been found to help locate the car or murderer.

Miss Gifford had entertained a group of girls, driven them home, and returned from Poston, Ohio, at 10 PM, stopping at a neighbor's on the way. Remnants of the refreshments from the party for the girls were still in the dining room and the light was burning when her body was found. Athens officials expressed the opinion that the death had all the earmarks of a murder.

Miss Gifford came to Athens 10 years ago to take charge of the Episcopal Country Home and to work with young peo-

e. Previously she was stationed for two years at St. Barnabas' Church, Cincinnati, where she also directed youth work. A native of Richmond, Ind., Miss Gifford was a graduate of Earlham College in that city.

The funeral service was held January 14th at the Church of the Good Shepherd in Athens, with Bishop Hobson of Southern Ohio officiating.

TENNESSEE

Church Members Get Opportunity to 'Burn Up' Past

Members of St. James' Church in Memphis were given a New Year's Eve opportunity to "burn up" the past.

The Rev. Israel H. Noe, rector, arranged a burning cauldron in front of the altar for the watch service. Those present were invited to "march up to the cauldron and throw into the fire all the fears and phobias, all the anxieties and negatives of the past." Pencils and paper were provided. [RNS]

WESTERN NEW YORK

Independent Congregation Joins Episcopal Church

The Church of the Sacred Heart of Jesus, an independent Church group in North Collins, N. Y., has been deeded to the diocese of Western New York by its founder and leader, the Rev. Friar

Jesus Alvarez, who is himself planning to be ordained to the diaconate and priesthood.

The announcement was made by the Ven. Samuel N. Baxter, Jr., archdeacon of the diocese. Archdeacon Baxter said that the priest, known to his followers as Father John, will retain a life interest in the church and will continue to minister to the congregation. Episcopal priests will conduct services when Father John is unable to do so.

The church will be consecrated in the near future by Bishop Scaife of Western New York and will become affiliated with the 72 parishes and missions of the diocese. The church, which was started 26 years ago, has held services in Italian and English.

For many years Father John has had an active interest in the Episcopal Church, Archdeacon Baxter explained, and has directed his followers to Episcopal churches in their own communities.

"The services at Sacred Heart Church will continue to bring worshipers not only from Buffalo and Niagara Falls," the archdeacon said, "but from many other communities of Western New York and from various parts of Pennsylvania and New Jersey. Those from more distant places make regular pilgrimages to North Collins at least three times a year."

Father John has had minor orders in the Roman Church and was a preaching friar of the Franciscan Order. Bishop Scaife has already received into the diocese the Sisterhood of the Sacred Blood of Jesus, which was not a Roman sisterhood, but was made up of persons baptized and confirmed in the Roman faith. This sisterhood was organized by Father John.

NEW YORK

The Diocesan Mission Is Not "Over and Done With"

By ELIZABETH MCCrackEN

Follow-up plans for the Diocesan Mission conducted in New York by the Rev. Bryan Green, rector of St. Martin's Church, Birmingham, England, November 7th to December 5th, were in the course of preparation even before the mission ended.

One of the first parishes to take action was Zion Church, Dobbs' Ferry, N. Y., in the Westchester Convocation: "Cottage meetings" were held in different houses of the parish, led in most cases by a lay person. The meetings considered ways in which the life of the parish could be strengthened and deepened. Plans are being made to study the Prayer Book, its history, meaning and use.

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DIOCESAN

in the Convocations of the Bronx, Dutchess, Hudson, Ramapo, Richmond, and Manhattan, plans also were made early. At Trinity Church, New York, a preaching mission will be held from January 24th to 28th, conducted by the Rev. Dr. Bernard Iddings Bell, who will be the celebrant each morning at 8 o'clock and the preacher each day at 12 noon. Dr. Bell will be in the church every day for conference or confession, from 10:30 to 11:30 AM and from 12:30 to 2 PM. Dr. Bell's general subject is "The Living God."

The Rev. Canon Bernard C. Newman, vicar of Trinity Church, gave an interesting account of the preparations being made for the week's mission. He said that the church had tried to make the mission known, not only by talking to the vestrymen, but also by appealing to interested men and women who work in the community. They were invited to come for a series of three preparatory meetings, held on January 3d, 10th, and 17th, just after the Midday Service.

About 12 or 15 persons took part, praying for the mission and talking about ways to bring the mission to the attention of the people who throng the neighborhood on weekdays. Many in the region are commuters, who belong to dioceses of Long Island, New Jersey, Newark, and Connecticut, but, as Canon Newman pointed out, the mission is for the entire region.

POUGHKEEPSIE

Another example of follow-up effort was that at Poughkeepsie, in the Convocation of Dutchess, where Fr. Green had during his first visit made a deep impression on the students of Vassar College. Just before leaving the diocese, Fr. Green went again to Poughkeepsie, this time to hold a meeting in a theater near the college, loaned by its owner. In addition to Vassar girls, there were many others in the congregation.

Details of other plans and their working-out are still to come. The diocese of New York is large and the follow-up, like the mission, is diocese-wide.

COUNSELING NEEDED

The Rev. Samuel M. Shoemaker, co-chairman, with Bishop Donegan, of the mission, commented recently regarding the follow-up work that is being done:

"The most extraordinary thing is that not one person has spoken of the mission as a passing event. The most important follow-up will be the keeping of that spirit alive and increasing. People who never before felt the need of counseling are feeling it now. Many of them who had a true experience of conversion during the mission haven't thought quite what it was that happened to them. . . .

"They need expert help from the clergy or from lay people trained in evangelism, who

can show them what did happen to them. They must see that vague 'inspiration' will trail off. They must make definite decisions, itemized and nailed down, to be put into actual practice. . . .

"Small companies of people, meeting regularly for prayer, for fellowship, for study, for work, for the evangelizing of others will carry on what the mission began. Such groups should not be too much dominated by the clergy. Let a few meet, and learn by trial and error. Books will give much help; but experience will do most. . . . Our next step is to go on a parochial scale what Bryan Diddon did on a diocesan scale. . . .

"Priests must be trained for evangelism, and so must the laity. . . . The spirit of evangelism should animate every part of the life of a parish. It is difficult for some people to speak of religion to others; but that difficulty will vanish with practice. Others find it hard to take part in prayer groups; but there, too, doing it will make it easy and natural. The experiences in the Cathedral showed that. . . .

"It would be a sin against the Holy Spirit for us ever to be willing to live below the level of faith and expectation which we felt in the Cathedral during those unforgettable evenings."

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Francis Vinton Baer, Priest
Kathleen Alleyne Howell Baer

The Rev. Francis V. Baer, 80, a retired priest of the diocese of Long Island and rector emeritus of St. Matthew's Church, Woodhaven, L. I., and his wife, Mrs. Kathleen Alleyne Howell Baer, age 75, were found dead by accidental asphyxiation in their home in Queens Village, L. I., on December 15th. Circumstances indicated that they met their death while asleep during the night of December 13th, from a leaky gas jet.

FUNERAL SERVICES

Funeral services for the two took place in St. Matthew's Church, Woodhaven, on the morning of December 18th. The rector, the Rev. Thomas Theodore Butler, read the Burial Office; and Bishop DeWolfe, assisted by Bishop Sherman, then Suffragan Bishop-elect of Long Island, and the Rev. Alleyne C. Howell, a brother of the late Mrs. Baer. Interment was in Oakland Cemetery, Sag Harbor, L. I., the Rev. Norman S. Howell, Mrs. Baer's nephew, officiating.

Fr. Baer was a member of the diocese of Long Island for nearly 40 years, becoming rector of Christ Church, Sag Harbor, in 1909, from which he went in 1918 to St. Matthew's, Woodhaven, from which he retired in 1936. Previously he had served parishes in the

oces of Southern Ohio, Lexington, pokane, and Washington.

He was born in Germantown, Ohio, 1868, the son of Isaac and Margaret Oldfather Baer; and was graduated from Otterbein College, and received his B.D. degree from Kenyon College in 1900. He was ordained deacon in 1898 and priest in 1900, both by the late Bishop Lloyd Vincent of Southern Ohio.

Mrs. Baer was born in Barbados, W. I., in 1873, the daughter of the late Conrad Adams Howell and Mary Elayne Howell, his wife.

The deceased are survived by one son, Francis V. Baer, jr., of Jamaica, L. I.

C. W. Robinson, Priest

The Rev. Dr. Charles Wellington Robinson, rector of Christ Church, New York, from 1933 to 1941, died on November 28th of heart disease at his home in Jamestown, R. I.

At the time of his death, Dr. Robinson was a vestryman of St. Matthew's Church, Jamestown, but was able to attend only a few of the meetings of the vestry because of his sickness.

Born in Racine, Wis., Dr. Robinson graduated from the University of Pennsylvania and Nashotah Theological Seminary. He was ordained a deacon in 1894 and a priest in 1895. The degree of Doc-

tor of Divinity was conferred upon him by the University of the South.

After serving several churches in the Middle West, Dr. Robinson was rector of Christ Church, Bronxville, N. Y., from 1920 to 1933. During his rectorship in New York, he served as vice-president of the Church Mission of Help.

Surviving are his wife, Mrs. Emily Finley Robinson, and a daughter, Miss Elizabeth Murray Robinson.

Ruth Louise Hogg

Mrs. Henry Hogg, wife of the Rev. Henry Hogg, rector of St. John's Church, Minden, La., died on December 2d, after an illness of three months.

The Burial Office was read in St. John's Church on December 3d by the Very Rev. Edward F. Hayward, rural dean and rector of Grace Church, Monroe, assisted by the Rev. Herbert N. Griffith.

The Requiem was in Christ Church, Troy, N. Y., on December 7th; the celebrant was Bishop Barry, Bishop Coadjutor of Albany, assisted by the Rev. H. B. Jones.

Mrs. Hogg is survived by her husband; her mother, Mrs. William Jones of Schenectady, N. Y.; her twin brother, the Rev. C. W. Jones, rector of Trinity Church, Roslyn, N. Y.; and the Rev.

H. B. Jones, rector of Christ Church, Troy.

Interment was in Albany Rural Cemetery.

Col. Peyton Winlock

Col. Peyton Winlock died in Ames, Iowa, on September 13th. After his retirement from active duty in the United States Army, at the end of World War II, he returned to Ames to make his home.

Born in Washington, D. C., July 7, 1890, the Colonel sang in one of the first boy choirs in that city, that of St. Paul's Church. His loyal devotion to his Church continued on throughout his whole life.

A regular attendant at services, he was always ready to serve actively in any capacity where he was needed. During his last years in Ames, he was a vestryman, and at the time of his death he was junior warden of St. John's by the Campus. He represented the parish at diocesan conventions, and served the parish, the diocese, and the general Church in many ways.

Col. Winlock is survived by his brother, Herman; his sisters, Mrs. A. Murphy, Miss Helen Munroe; his wife Blanche; and two sons, Gordon and William; and a granddaughter, Helen.



Church Services near Colleges



BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat) 12 Noon; HC Tues, Wed & Thurs 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

HARVARD, RADCLIFFE

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Meckett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; C, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar

UNIVERSITY OF MISSOURI STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c; Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs 7:30, 11 HC; Daily EP 5:15

UNIVERSITY OF NEW HAMPSHIRE

ST. GEORGE'S MISSION Durham, N. H.
Rev. Randall C. Giddings, Chap
Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3, Thurs 6:30

NEW PALTZ STATE TEACHERS

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

PRINCETON UNIVERSITY

PROCTOR FOUNDATION Rev. H. B. Cannon, Chap
Services in the Marquand Transcept of the University Chapel
Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion
Weekdays Tues & Fri 7:45

TRINITY CHURCH Rev. John V. Butler, D.D., r;
Rev. Haig J. Nargesian, c
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

SOUTHWESTERN LOUISIANA INSTITUTE

ASCENSION Rev. J. Boyes Jardine
1030 Johnston St., Lafayette, Louisiana
Sun 7:30, 11
Morris Episcopal Student Center, 1402 Johnston
Thurs 7; 6:30 Canterbury Club, Miss Wynne Ditchburn

SULLINS COLLEGE VIRGINIA INTERMONT-COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thursday 10:30

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker)
Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

UNION COLLEGE

ST. GEORGE'S Schenectady 5, N. Y.
Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Eu, Breakfast, Ch 5; 11 Morning Service, Ser, Nursery; Daily: Eu 7; Thurs 10; HD 7, 10

VASSAR COLLEGE

CHRIST CHURCH Acad. & Barclay, Poughkeepsie, New York
Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.; Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30, 8; HD or Thurs 10, other days 9; College supper-discussion, Fri 6

UNIVERSITY OF WASHINGTON

CHRIST CHURCH SEATTLE, WASHINGTON
Rev. W. W. McNeil Jr., r; Rev. D. R. Cochran, Chap
Sun 8, 11, 6:30 Ev; Wed & HD 7

CHANGES

Appointments Accepted

The Rev. John A. Alford, who formerly served Grace and St. John's Churches, Bay City, Mich., is now rector of St. Paul's Church, Marquette, Mich.

The Rev. James O. Carson, Jr., formerly rector of Trinity Church, St. Clair Shores, Mich., is now rector of St. Andrew's Church, St. Johnsbury, Vt.

The Rev. Charles A. Hedlund, formerly vicar of St. Andrew's Mission, Portland, Ore., will become rector of All Saints' Church, Saugatuck, Mich., and vicar of St. Michael and All Angels' Church, Lee. Address: Saugatuck, Mich.

The Rev. Robert S. Kerr, formerly rector of the Church of the Good Shepherd, Barre, Vt., will become rector of Immanuel Church, Bellows Falls, Vt., on March 1st. Address: The Rectory, Bellows Falls, Vt.

The Rev. Arthur Lord, formerly rector of the church at Ocean Falls, B. C., in the Church of England in Canada, will become priest in charge of St. Mary's Church, Malta, Mont., St. Matthew's, Glasgow, and All Saints', Scooby, on February 1st. Address: Malta, Mont.

The Rev. Edgar A. Lucas, assistant minister at St. John's Church, Royal Oak, Mich., will serve St. Margaret's Church, Hazel Park, in addition to his duties in Royal Oak.

The Rev. Raymond S. Ottensmeyer, formerly director of Duluth Associated Missions in Minnesota, will become rector of St. Alban's Church and priest in charge of the Church of the Redeemer, both in Superior, Wis., on February 1st. Address: 1408 Cummings Ave., Superior, Wis.

The Rev. Arthur L. Parcels, formerly missionary in charge of St. Philip's Church, Rochester, Mich., is now locum tenens at All Saints' Church, Brooklyn, Mich.

The Rev. Norman T. Slater, formerly assistant rector at St. John's Church, Roanoke, Va., will become rector of the Church of the Good Shepherd, Norfolk, Va., in February.

The Rev. Frederick A. Springborn, who formerly served the Church of England in Canada, is now chaplain of the John N. Norton Memorial Infirmary in Louisville, Kentucky diocesan institution. Address of infirmary: Third and Oak Sts., Louisville 3, Ky.

The Rev. J. Mitchell Taylor, rector of All Soul's Church, Miami Beach, Fla., has been elected president of the Miami Beach Clergy Council.

The Rev. Stanley L. Welsh, formerly rector of St. Mark's Church, Anaconda, Mont., will become rector of St. John's Church, Presque Isle, Me., on February 1st.

The Rev. Eric Wright, formerly priest in charge of the Malta mission field in Montana, will become curate of St. John's Church, Butte, Mont., on February 1st. Address: Box 495, Butte, Mont.

Ordinations

Priests

California: The Rev. William Barton Murdock was ordained priest on December 5th by Bishop Block of California at St. Paul's Church, Burlingame, Calif., where the newly-ordained priest will be assistant to the rector. He was presented by the Rev. Francis P. Foote; Bishop Block preached the sermon. Address: 415 El Camino Real, Burlingame, Calif.

Harrisburg: The Rev. Harry Tate Frownfelter, deacon in charge of St. Paul's Church, Wellersboro, Pa., since July, was ordained to the priesthood by Bishop Heistand of Harrisburg on December 17th at St. Paul's Church, where he will be rector. The Bishop preached the sermon. The Ven. John G. Hilton presented the candidate. Address: St. Paul's Church, P. O. Box 369, Wellersboro, Pa.

Honolulu: The Rev. George W. Davison, vicar of St. Columba's Mission, Paaulo, Hawaii, was ordained to the priesthood by Bishop Kennedy of Honolulu on November 1st in Holy Apostles' Church, Hilo, Hawaii. The Rev. Mr. Davison was presented by the Rev. Norman R. Alter. The sermon was preached by the Rev. Burton L. Linscott.

The Rev. Lewis Burleigh Sheen was ordained to the priesthood on December 15th by Bishop Kennedy of Honolulu at St. Andrew's Cathedral, Honolulu. The Rev. Anson Phelps Stokes, Jr.,

canon of the cathedral, preached the sermon; the Rev. Richard M. Trelease, Jr., presented the ordinand. The Rev. Mr. Sheen has been curate of St. Andrew's Cathedral Parish since June.

Long Island: The Rev. Harold T. Bienz and the Rev. John R. Edler were ordained priests on December 21st at the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island.

The Rev. Mr. Bienz, who was presented by the Rev. Baxter Norris, will be priest in charge of St. Luke's Church, Bohemia, N. Y.

The Rev. Mr. Edler, who was presented by the Rev. Milton W. Good, will be priest in charge of the Church of the Redeemer, Mattituck, N. Y.

Both may be addressed at the Suffolk County Associate Mission, 579 Roanoke Ave., Riverhead, New York.

Milwaukee: The Rev. Stuart Martiny Stewart was ordained to the priesthood on November 30th by Bishop Ivins of Milwaukee at Trinity Church, Baraboo, Wis. He was presented by the Rev. George F. Schiffmayer. The Very Rev. William H. Nes, dean of Nashotah House, preached the sermon. The newly-ordained priest will be priest in charge of St. Barnabas' Mission, Richland Center, Wis. Address: 291 N. Main St., Richland Center, Wis.

Minnesota: The Rev. Clifford O. Walin was ordained priest by Bishop Keeler of Minnesota on November 19th in St. Antipas' Church, Redby, in the Indian mission field of Minnesota. He was presented by the Ven. George H. Goodreid of Minnesota; the sermon was preached by the Rev. Kirby Webster. The Rev. Mr. Walin will continue in charge of the two Indian missions of St. John's, Red Lake, and St. Antipas', Redby.

Nebraska: The Rev. Roland S. Lindsay was ordained priest on December 18th at Trinity Cathedral, Omaha, by Bishop Brinker of Nebraska. The ordinand was presented by the Rev. F. William Lickfield; the sermon was preached by the Rev. Mark D. McCallum. Fr. Lindsay will be priest in charge of St. Margaret's Church, Bayard, and the Church of the Good Shepherd, Bridgeport, Nebr.

New Jersey: The Rev. Henry Charlton Beck and the Rev. Haig Joseph Nargesian were ordained to the priesthood on December 23d by Bishop Gardner of New Jersey at Trinity Cathedral, Trenton. Bishop Banyard, Suffragan Bishop of New Jersey, preached the sermon.

The Rev. Mr. Beck, who was presented by the Rev. Gerald R. Minchin, has been executive secretary of the field and publicity department of the diocese and vicar of St. Matthew's Church, Pennington. He is continuing his public relations work for the diocese, but became priest in charge of Calvary Church, Flemington, N. J., after his ordination.

The Rev. Mr. Nargesian, formerly a minister in the Congregational Church, was presented for ordination to the priesthood by the Rev. John V. Butler, Jr., and will continue to serve as assistant at Trinity Church, Princeton. Address: Trinity Parish House, Princeton, N. J.

New Mexico and Southwest Texas: The Rev. Kenneth Lewis Rice, D.S.C., was ordained to the priesthood by Bishop Stoney of New Mexico and Southwest Texas on December 12th at St. Clement's Church, El Paso, Tex. He was presented by the Rev. B. M. G. Williams; the Rev. William G. Wright preached the sermon. The Rev. Dr. Rice will be priest in charge of St. Christopher's Church, Yaleta, Tex., and St. Paul's Church, Hot Springs, N. Mex., and will also continue his practice as a foot specialist.

North Carolina: The Rev. Charles Preston Wiles was ordained to the priesthood on December 22d at St. Joseph's Church, Durham, N. C., by Bishop Penick of North Carolina. He was presented by the Rev. Arlington McCallum; the sermon was preached by the Rev. Robert Kell. Fr. Wiles will serve as priest in charge of St. Joseph's Church; he is also a resident fellow in the Graduate School of Duke University.

Ohio: The Rev. David Loegler was ordained to the priesthood by Bishop Tucker of Ohio on December 18th at Christ Church, Shaker Heights, Ohio. He was presented by the Rev. Maxfield Dowell. The Very Rev. Dr. Chester B. Emerson, dean of Trinity Cathedral, Cleveland, preached the sermon. The Rev. Mr. Loegler will be director of

the department of social relations of the diocese and the Cleveland Church Chaplaincy Service. Address: 20862 Byron Road, Shaker Heights 22, Ohio.

Quincy: The Rev. William J. Bruninga was ordained to the priesthood on December 15th by Bishop Essex of Quincy at St. Paul's Church, Peoria, Ill. He was presented by the Rev. Channing Savage; the Rev. William O. Hanner preached the sermon. The new priest, who has had many years' experience as a businessman, will be general missionary for the diocese of Quincy. Address: 601 Main St., Peoria, Ill.

Rhode Island: The Rev. John Howard Payne, Jr., was ordained priest on January 9th by Bishop Bennett of Rhode Island at St. Paul's Church, Pawtucket. He was presented by the Rev. Harold L. Hutton; the Rev. John B. Lyte preached the sermon. The new priest will be curate of St. Paul's Church, Pawtucket, R. I. Address: 50 Park Place, Pawtucket, R. I.

Spokane: The Rev. Reginald James Green was ordained to the priesthood on December 5th by Bishop Cross of Spokane at St. Paul's Church, Walla Walla, Wash. He was presented by the Rev. W. A. Gilbert. The Rev. Arthur A. Vall-Spinosa preached the sermon. The Rev. Mr. Green will be vicar of Grace Church, Dayton, Wash. He will also be vicar of Calvary Church, Waitsburg, and will continue as professor of economics at Whitman College, Walla Walla. Address: 233 Egan Ave., Walla Walla, Wash.

Texas: The Rev. Frank MacDonald Spindler was ordained to the priesthood by Bishop Quin of Texas on December 21st in St. Stephen's Church, Huntsville, Tex. He was presented by the Rev. J. Joseph M. Harte; the sermon was preached by the Rev. Edward M. Lindgren. The new priest will be in charge of St. Stephen's, Huntsville, and All Saints', Crockett, Tex.

Western Massachusetts: The Rev. Walter Robert Strickland was ordained priest on December 19th by Bishop Lawrence of Western Massachusetts at All Saints' Chapel, Whalom, Mass., where he will continue as vicar. The Rev. George St. J. Rathbun presented the candidate; the Rev. Dr. A. Vincent Bennett preached the sermon. Address: 33 Wilderwood Rd., Whalom, Fitchburg, Mass.

Western New York: The Rev. Harry W. Vere was ordained to the priesthood on December 21st by Bishop Seafie of Western New York and Bishop Davis, Retired Bishop of the diocese, at St. John's Church, Buffalo. Bishop Davis presented the ordinand. The Very Rev. Corwin C. Roach, dean of Bexley Hall, preached the sermon. The newly-ordained priest will continue as assistant of St. John's Church. Address: Colonial Circle, Buffalo 13, N. Y.

Depositions.

The Rev. George W. Culleney was deposed on December 16th by Bishop Whittemore of Western Michigan for causes which do not affect his moral character.

Marriages

The Rev. William F. Maxwell, Jr., was married on December 27th to Miss Mary Louise Clayton of Comanche, Tex., by the Rev. Menter B. Canon Terrill, at St. Matthew's Church, Comanche. Address: c/o Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill.

Diocesan Positions

Newark: The Rev. L. Harold Hinrichs, rector of Grace Church, Nutley, was elected president of the standing committee of the diocese of Newark on December 27th. He succeeds the Rev. Dr. Arthur C. Lichtenberger, former dean of Trinity Cathedral, who resigned to accept a professorship at General Theological Seminary.

The Rev. William O. Leslie, Jr., canon missionary, was named secretary, and the Rev. Harold R. Onderdonk, rector of St. Peter's, Essex Falls, was elected to the standing committee to fill Dr. Lichtenberger's unexpired term until 1952.

Resignations

The Rev. Frank M. Brunton, priest in charge of Trinity Church, Daytona Beach, Fla., has resigned because of ill health. Fr. Brunton suffered a severe heart attack while vacationing this past summer.